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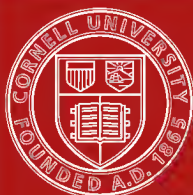
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**RIVERSIDE TEXTBOOKS
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THE EVOLUTION OF THE EDUCATIONAL IDEAL

BY

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**TO
THE MEMORY OF
MY FATHER AND MOTHER**

EDITOR'S INTRODUCTION

THE following brief sketch of world educational development and progress is offered with the belief that it may prove of real service to three classes of students and readers. The first is a large and a rapidly increasing body of young people, now enrolled in short-course teachers-training classes in the different states, and where there is neither the opportunity nor the inclination to devote much time to a study of the history of education. The second is a rather large body of actual teachers who have never been afforded the opportunity to study the subject, and who now desire to read an elementary introductory outline for individual information and profit, and to have some direction as to further reading. The third is the Teachers' Reading Circle, local or state, and for this class this little book offers an interesting short sketch of the spirit and purpose of our educational development, and of the forces which have helped to mould our present con-

ceptions of the scope and aim of the educational process. Both new teachers, and teachers of some experience, will gain a new insight into present-day educational aims and purposes by a careful reading of this little sketch of the development of these aims and purposes in the past.

ELLWOOD P. CUBBERLEY.

PREFACE

THIS sketch is not intended to be a history of education. It is rather a brief outline of the great educational movements which were developed by the processes of civilization. The ideals which were approximated in one age descended to the next and were enlarged by experience and wisdom. It is the hope of the writer that a study of the evolution of the educational ideal will be not only of interest to the reader, but also an incentive to further research.

The author is especially indebted to Dr. Elizabeth I. Samuel for assistance in important details.

BOSTON, October, 1913.

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THE EVOLUTION OF THE EDUCATIONAL IDEAL

I

INTRODUCTION

THE history of education is the history of mankind. In the epoch of primitive civilization the manner of life was so simple as to preclude all idea of formal knowledge. Necessity for food and shelter taught the primitive man the means and method of supplying his natural wants. Repetitions of his successful attempts established habits which became to him the ideal of life.

These ideals varied greatly in their content, with different people in different climes. The necessities of one race were superfluities in another, but in each and all, certain essential factors in the struggle for material existence became the elements of an educational ideal.

The instinct of man to worship the great unseen and unknowable power, that controlled his external world and visited him in nightly

visions, expressed itself in religious rites, which, though crude, were of supreme importance in primitive education. Thus the ideal of early civilization possessed a twofold aspect. The material, which resulted from the effort of primeval man to achieve self-preservation; and the spiritual, which expressed itself in love and worship. This ideal was carefully preserved in custom, and was handed down from generation to generation by oral tradition in story and song.

With the passing away of tribal life the old simplicity was lost, and customs and habits became more complex. But the primitive mind, so long subjected to the authority of the tribal leader, failed to respond to the opportunity for greater individual development, and became an inert mass, blindly and dully obeying the dictates of a despotic ruler.

The birthplace of human history was in the East. The march of progress has been toward the West. New and higher forms of civilization enlarged the content of the educational ideal. "The old order changeth, yielding place to new," said King Arthur to his sorrowing knight, and so it is with the old ideals;

they grow and change, and then reappear in new forms adapted to new eras and peoples.

In order to comprehend the development of education among any people it is necessary to understand the process and progress of civilization, for education and civilization are inseparably connected.

When the great Northern hordes swept over Europe, they completely crushed out the old social structure, and, in their disdain of the customs of the conquered peoples, conceived an abhorrence of their culture as well. The result was that education received a blow that threatened even the existence of learning. But when the Teutons had been raised out of their barbarism through the influence of the Christian Church, there came a long and victorious struggle for educational development, and the long night of the Dark Ages faded away in the dawn of the Renaissance.

Thus it has ever been: the degree of civilization sets the standard for the educational ideal, and that in turn becomes a motive for social progress and a measure of its change. After long stretches of an uncouth and com-

plex civilization, the twentieth century has reached its noble ideal of refinement, brotherhood, and service.

It is with this idea of evolutionary development that the following chapters have been prepared.

II

EDUCATION AMONG THE ANCIENTS

ALTHOUGH the Chinese have from time immemorial been a civilized race, their system of education has been mainly one of fixed usage, a kind of petrified tradition. The life of the people until recently has been much the same as it was three thousand years ago. Their habits of thought, manners, and customs were all based on the one idea of preserving national tradition, and all deviation from this principle of stability was looked upon with extreme disfavor.

Outwardly, the people were punctilious in the performance of their social duties. Every motion and position of the body, in every detail of life, was prescribed in a complex system of rules. But inwardly, they were almost universally deceitful, untruthful, dishonest, and gross in their pleasures. They had almost no religion beyond a veneration for their ancestors; their aim was to attain a well-ordered conduct rather than a strong, deep

morality. They were industrious and thrifty, patient and capable of enduring great oppression, but when placed in positions of power, they became tyrannical and even cruel. The whole aim of the educational system was to prepare the individual to fill a place in a fixed order of society. There could be but one outcome. Such a national standard precluded free development of natural powers. Positions of trust and honor in the civil service were open to competition. He who learned the most received the highest office; hence scholarship attained no breadth, but meant only ability to pass examinations.

Although the position of woman was most degrading, it was to the care of the mother that the early training of the children was left. The mother could seldom read or write, and her duty consisted mainly in teaching politeness and obedience.' It was the boy of the family only who received instruction, and although there was no compulsory law, the desire to obtain political preferment was sufficient to command a regular attendance at school. There were no public schoolhouses, but instruction was given in a temple, or at

the home of the schoolmaster, or of some wealthy patron. There was no attempt to adorn the room; and except the chair and table for the teacher, and seats and desks for the pupils which they provided for themselves, it was almost barren of furniture.

At the age of six or seven years the boy entered school for the first time, and the occasion was made one of great ceremony. His studies were reading, writing, and the rudiments of arithmetic. The method of instruction was wholly by rote. No faculty save that of memory was cultivated. The pupil repeated after the teacher the names of the characters in the book which he was about to study. When he had caught the pronunciation, he studied it aloud; each boy tried to make as much noise as possible. There was no effort made to interest, or develop, the child's thought; he had simply to learn by heart, not an alphabet, but as many of the fifty thousand characters as possible. It was therefore a strenuous task for a child to learn to read his own language. When a whole book had been committed to memory, the meaning of the words was explained and some

moral lessons were drawn. The same mechanical method was employed in teaching writing. A copy, set by the teacher, was covered with tracing-paper, and the pupil followed the lines with his brush, until he could write without such aid.

The discipline was very strict and fear was a strong motive in doing these arduous tasks. The great majority of the Chinese never went further in their education than the first elementary stage. Only those who were seeking government positions passed to the second and third stages. There were no high schools, but the students received instruction in the Chinese classics from men who had taken degrees. These students gave many years to committing to memory the writings of their own authors, and as but few ever passed the rigorous tests the honor of acquiring the highest degree was very great, and entitled the holder to the highest offices in the country.

Thus we may say that Chinese education was little else than a cultivated memory; there seemed to be no conception whatever of developing the faculties of the individual, stability of character being the chief ideal

pursued. It was an education based entirely on tradition and it produced a non-progressive people, bound and restricted by conventional rules.

In India the chief influence controlling the life and education of the people was, as it is to-day, that of caste.

Every individual was born into one of four great castes. The Brahmans constituted the highest caste and to it belonged all the teachers, priests, and learned men.

The second in rank was the warrior caste, comprising the army and kings. The farmers and traders formed the third class, and lowest of all the castes and subservient to them was the caste of the servants, who received no training at all except in politeness. An individual born into one of these castes was bound by the laws of society to learn all the rules and duties of his own peculiar class. As each caste received the respect of those below it, the Brahmans, being the highest of all, were greatly revered and enjoyed unusual privileges.

The women and servants received no in-

struction whatever, and the system of early marriage, involving as it did the dreadful fate of child widows, was most degrading.

The Brahmans had the entire charge of education. Each caste was taught by itself and instructed mainly in the things peculiar to its rank. The teachers deemed it a disgrace to receive a stated salary, but gladly received compensation that was bestowed as a gift. Their schools were conducted in the open air on pleasant days, and under the meager shelter of a shed when the weather was bad. The boy was sent to school at the age of six or seven years. He sat cross-legged on the bare ground while his teacher used a grass mat. The whole class received instruction at the same time. The teacher repeated a sentence in a sing-song tone which the pupils repeated after him, shouting as loud as they could while they swayed their bodies back and forth. There were no explanations, and instruction was mainly on ceremonial usages and morals. The words of Brahma constituted a great part of the teaching, and the cultivation of the memory was a most important feature of the school. The child

made slow progress in learning to read, for the teacher like all Brahmans was naturally indolent, and enjoyed a long nap during the afternoon hours. The employment of older pupils to assist in the teaching of the younger, a feature peculiar to Hindu education, was doubtless the origin of the monitorial system introduced many centuries later in the schools of England. The instruction in arithmetic was quite elementary and had reference only to the practical uses of everyday life. In learning to write the child used his fingers, or a stick, and formed the letters in sand; later he wrote upon the leaves of the palm tree, and finally used ink upon paper. The Brahmans were the only caste that became thoroughly educated. They took at least twelve years to complete their studies in philosophy, literature, astronomy, mathematics, medicine, and religion. Their knowledge of mathematics was most remarkable, and the benefit of their labor in this science has come down to the present day.

The religion of the Hindus was a great factor in the educational life of the people. The doctrine of complete self-renunciation,

and of absorption in the great, pervading, divine presence made a naturally contemplative people inert, dreamy, and non-progressive. This ideal of crushing out all individuality, together with the hampering restrictions of the caste system, produced a people that were little more than slaves.

Owing to the fact that Persia lay in the pathway of the great Eastern nations, its very existence depended on the exercise of arms. In this struggle for life the whole tendency of education was toward preparing the youth of the nation for the exigencies of war. The nation became a realm of warriors. In order to accomplish this, the state was made the controlling influence in the education of children, and they were subjected to a long period of public training.

Though the status of woman was much higher in Persia than in China, or India, she received no education whatever, and was kept in slavish subordination to her husband. She was greatly loved, however, by her children, who, until the age of seven, were left to her care and training. From early childhood the

teaching followed undeviatingly two distinct lines: the body was developed by such exercises as running, riding, gymnastic and military drills, and inured to heat and cold by exposure; and the moral nature was trained by lessons in virtue.

The things most to be desired in children were a never failing courage and high moral rectitude. Justice and truth were esteemed the most essential factors in an education. It was considered a lasting disgrace and shame to tell a falsehood or to make an error in judgment.

At the age of seven the boy was sent to a public institution and from that period until the age of fifty his training was exclusively under the care of the state. Intellectual life was subordinated entirely to the needs of war. Reading and writing were taught to a limited extent, but moral and physical perfection were the most sought for ideals. All higher branches of knowledge were acquired only by the Magi, a most important religious class in Persia. So great was the power of observation and judgment of these Magi, that even the kings were obliged to receive

instruction from them, and to consult them in the great policies of the state.

In its demand for warriors, the state sacrificed too much the rights of the individual. It was not until a man reached the age of fifty that he could be retired from military service; and then he was liable to be chosen as an instructor of youth. These teachers were supposed to be models of the virtues they were required to teach. In such an exercise of authority by the state there could be no individual development. The ideal of the nation was to prepare the people for war. This despotic system, though somewhat in advance of that prevailing in China and India, produced a narrow and a most one-sided education.

Among the nations of the earth there is none that has occupied so unique a place as that of the Jews. Very early in its existence, when a mere nomadic tribe the patriarchs, or chiefs, conceived the notion that the Israelites were a select race, a people chosen of God, governed by his laws and led by his prophets and teachers. With peculiar tenacity, through

adversity and prosperity, the Hebrews clung to this theocratic ideal. They had but one end in view, and that was to raise up devout servants of the invisible God. This conception became the dominant feature of all Jewish education; and, though it was biased by racial prejudices, it exerted an influence on family and national life that spread beyond the narrow limits of Palestine and made the world its debtor.

For the first time in the history of these ancient peoples, we find woman held in esteem and honor in the home. The family life was one of great responsibility. In the primitive days there were no public schools; so the children were taught at home. The boys were drilled by the father in the rules prescribed by the law for the most minute details of daily life; and the girls were taught by the mother in all the domestic duties; and both received instruction in reading and writing.

It was a sacred duty of the parents to teach their children the notable events of the national history; and the great yearly feasts played no small part in the education of the Hebrew child. Dancing and singing were

included in the training, but for the purpose of aiding in the religious rites and ceremonies. Patriotism was extolled as a religious virtue, and every male child was carefully instructed in all the details of his marvelous past. To be obedient and patriotic was to be a true child of God.

Among the Jews, the only semblance of caste was the consecration of the tribe of Levites, or priests, for ceremonial duties. The priests, because of the varied demands upon them, were well instructed in matters of religion, law, mathematics, and astronomy. Early in the national life private schools were established, called the schools of the prophets, in which were taught law, philosophy, and literature. It was due to the influence of these schools that Hebrew thought was embodied in the historical, prophetic, and poetical books which form the basis of the Old Testament.

When the nation was destroyed and civil liberty was lost to them forever, the people set to work by means of compulsory education to reestablish themselves. Early in the Christian era, the Rabbis insisted that educa-

tion ought to be obligatory. This is the beginning of the idea of compulsory attendance at school. At six years of age the child was sent to a school, limited in numbers to twenty-five pupils to a teacher, an assistant being employed when the number was greater. Here he was taught arithmetic, geometry, astronomy, history, reading, writing, and the Old Testament. Contrary to the custom of other nations they sought to cultivate not only the memory but also the understanding, explaining with great patience all difficulties of pronunciation and subject matter. The methods were attractive and the discipline was mild, corporal punishment being allowed only to a child of eleven or over.

Though the Jewish race as a people have always been very exclusive, narrow and selfish, the theocratic principle upon which their national life and system of education was based has much in it to be commended. It produced an active, intelligent people; a standard of pure morality; and furnished an ideal upon which modern civilization has been founded.

The civilization of Egypt goes back to remote antiquity. At least two thousand years before the Christian era the Egyptians had developed a form of civil government, and had shown marvelous skill in engineering, mechanics, and the arts. The wisdom of the Egyptians was famed in all lands, and scholars came from far and near to study at their schools.

As in India, the people were divided into castes. The highest, wealthiest, and most important class was that of the priests. Next to these were the soldiers, and a third class consisted of workers, classified as farmers and boatmen; mechanics and tradespeople; and common laborers. Below all these, and belonging to no caste at all, were the slaves who were usually captives of war. The caste distinction was not so marked as in India, frequently the sons of one household belonged to the upper two classes and could therefore mingle freely. As a rule, however, unless the son was of the nobility, he was expected to learn the occupation of his father and to keep to his own social position. The priesthood formed the great intellectual class, and they

alone obtained the highest instruction; even the king though a member of their caste was controlled by his priestly counselors.

Owing to the peculiarities of the Nile Valley it became a matter of necessity to understand the science of mathematics and engineering. The priests not only established and maintained an elaborate ritual service in the temples, but also furnished the plans for building reservoirs and granaries; they were inspectors of weights and measures, historians, judges, and physicians; in short, one might say that all the knowledge and wisdom of Egypt was the exclusive property of the priesthood. For their services they received a large income, and being exempt from taxation they became an extremely wealthy hierarchy. Having riches and knowledge at their command they became not only the only teachers in the land, but also the controlling power in matters of polity.

Woman was recognized as the mistress of the home and was treated with respect. Like the later Hebrew woman she was educated to some extent, and had the early care and training of her children. Much was made of

religious duties, and children were early taught filial obedience, and reverence for the priesthood and customs of religion.

Astrology and the oracles consulted on the day of birth determined largely the destiny of the child. Light clothing and simple food were provided in order that the body might be flexible and strong. Both girls and boys were taught to read and write; but, beyond that, the instruction was very elementary for such children as belonged to the lower classes. Each male child was expected to become skilled in his father's trade, which was looked upon as being hereditary; and though this was not always insisted upon, the calling of the father became a controlling influence in the education of the son.

Definite, concrete instruction, slightly suggestive of our modern methods, was given in arithmetic. Writing was taught in two methods, one for the common people, and another for the priesthood. The papyrus plant furnished the material for writing paper. For children of a higher rank a more extended course was given, including astronomy, geometry, mathematics, medicine, music,

engineering, language, natural science, and religion. But it was the priests alone who reached the highest attainments. The great library at Alexandria and the higher institutions for learning became justly celebrated.

There is no doubt that Egyptian culture, by its influence on the classical countries, paved the way for a broader and better ideal of education. But in its own land a man was confined to the narrow limits of his parentage, and there was no attempt at freedom of individual development, the one end and aim of education being to support the priesthood.

Thus such arbitrary limitations as tradition, caste, state, religious and priestly influence completely controlled the destiny of man and he was powerless to emancipate himself. And we find that in all the ancient countries of the East the development of the individual was hampered by external authority.

III

EDUCATION OF THE GREEKS

IN Greece, the great source of all Western civilization, we see, for the first time in history, a conception and standard of life which was progressive. As the people grew in importance so their ideals of life changed, and their methods of education were remodeled to fit their enlarged activities. To be of worth was the end and aim of Greek education. But worth had quite different meanings at different periods of Grecian history; in general, however, it meant to have ability to cope with the conditions of life. In accordance with this idea we find that Greek education falls naturally into three divisions: the heroic period; the period preceding the rise of philosophy; and the period following the establishment of the philosophic schools.

In the heroic age, education was very simple. The mother trained the girls in household arts, the father taught his sons to reverence the gods and to throw the spear.

All education was without books and eminently practical. The boy learned by contact with men in the agora, or camp, what to do, and how to do it. He was above all taught to be a brave man and a man of action, and to cultivate, through intercourse with his superiors and by experience, good practical judgment. This was the age in which the heroes and heroines of Homeric verse lived, a period of great activity and brilliancy.

Greece was naturally divided by numerous mountain ranges into many small republics, or states. For the most part these were hostile to one another, and each developed social customs and a form of education which was best adapted to its own peculiar needs. The most typical and in greatest contrast were the rival states of Sparta and Athens.

Very early we find in the history of Greek education a twofold ideal, expressed by the phrase, *καλὸς καὶ ἀγαθός*, "beautiful and good." In other words there was to be a complete and harmonious development of all the powers of body and soul. For the body there were long and difficult gymnastic drills; and for the soul music was taught. *Μουσική*,

or the science of the muses, included at a later period all studies that were conducive to mental culture. Beauty of mind was as much sought after as beauty of body.

In the two hostile states of Sparta and Athens we notice the divergent ways in which this educational ideal was carried out. From the outset of its existence Sparta was obliged to maintain its dignity of statehood by force of arms. It might have been called an organized garrison, hence its education was wholly of a martial type. Plutarch says in regard to Spartan training, that "As for learning, they had just what was absolutely necessary. All the rest of their education was calculated to make them subject to command, to endure labor, to fight and to conquer." All children were considered as belonging to the state, and at birth were subject to inspection. The weak and defective child was destroyed, and the healthy and promising one was given into the care of its mother and nurse until the age of seven. Everything was done in the home to develop a sound mind in a sound body. Simple and coarse food, scanty clothing, plenty of sleep, and open air

exercise were the chief aids to physical well-being, and habits of silence, respect, and obedience were carefully cultivated, especial attention being given to reverence for the aged.

When the boy attained the age of seven he was placed in a public institution, and for the rest of his life was governed by the state. He was subjected to the severest discipline and most exacting rules of conduct. Intellectual training received but little attention, and consisted for the most part of music and dancing in connection with religious ceremonies. As the sole purpose of Spartan education was to develop strong bodies, the time was largely spent in gymnastic exercises such as running, jumping, wrestling, spear and discus throwing. Boys were taught to steal if it could be done cleverly; discovery of theft was considered worse than the offense. Concise and judicious speech was cultivated, and temperance in appetite and habit was insisted upon.

At thirty the young man was expected to marry, but he was still kept under control of the state. The girls were given nearly the

same physical training as the boys and became models of strength, purity, and courage.

In its desire to attain supremacy among the states, Sparta sacrificed all the nobler qualities of its people to the development of the body.

In Athens we perceive an entirely different conception of the Greek ideal, the "beautiful and good." Family life was fostered by the state and education was a matter of family pride. In this education, however, we see the girls taking but little part, for women were not held in as high esteem as in Sparta; and, strange as it may seem, it was the women of no character who sought after intellectual attainments.

Education was not made compulsory, but if a father neglected to give his boy proper training, he could not hold the son responsible for his support in old age. Every inducement was offered to make the father provide either private or public instruction for his child, and great public interest was aroused to attain high mental proficiency. In addition to this every boy was required to learn a business or trade.

As in Sparta the first seven years of a child's life were spent in the home; but unlike Sparta, the mother, except in the case of the very poor, did not have the care of her child, but employed a nurse or slave. It is interesting to note that Athenian children had toys and games similar to those of the children of the present day. Much time was given to exercise in the open air, and everything was done to give the child a strong and supple body.

At the age of seven the boy was placed under the care of a pedagogue, who was his constant companion throughout his educational life. One of the requisites of the state was that every child should be taught to swim, as well as to read. To know neither the alphabet nor swimming was synonymous with ignorance. In accord with the Greek ideal of education, two types of schools were established, the one for gymnastic drills called the *palæstra*, the other for music and literary training. Much of the instruction was in the open air. In learning to read the child was taught the alphabet, and particular emphasis was given to the pronunciation of words. The Homeric poems were the early reading books,

and long sections were required to be copied and memorized. From these poems the child learned geography, history, and the art of composition. They became to him the source of all knowledge and inspiration; and through them he developed his æsthetic nature. Music was a most important feature of Greek education, not because it was pleasant, but because it exerted a powerful influence upon the intellect and morals. "In union with poetry it led the soul to virtue and inspired it with courage." It was regarded as the basis of all religious culture. Hand in hand with the studies in the music school were the exercises in the gymnasia. In Sparta they were intended to develop strength and endurance, but in Athens beauty of body was sought as the chief end. The Athenians prized athletic ability, but they also realized that the seat of power lies, not in the body, but in the mind.

At the age of fifteen the youth, freed from his pedagogue, left the private schools to mingle with the men in the agora. He spent most of his life in public, and prepared in this way to become a full-fledged citizen at the age of eighteen. Two years were then given

to military drill, and when successfully accomplished the title Athenian man was bestowed upon him, and he entered at once upon all the duties of citizenship.

It was with such training as this that Greece rose to its highest eminence in the age of Pericles. It was the atmosphere of Athens quite as much as the public schools which cherished culture and inspired intellectual attainments. The Greeks were a highly gifted people, and the more the freedom of luxury brought about laxity of morals and life, the more the thinkers felt the necessity of formulating their ideas in regard to the science of philosophy. A new conception of worth, which recognized the individual apart from his relation to the state, demanded a readjustment of methods of education. As tradition waned, people recognized that the man of knowledge is the useful man. The men of science, the Sophists, came from the schools to teach the people. Teaching became a business, and science had to meet the political demands of the time. The Sophists became teachers of eloquence; they emphasized the principle of contradiction—refutation—

and played upon word-meanings. They delighted in catch-questions. Opposed to this kind of false rhetoric was Socrates, the first great land-mark in this transitional period. He was a man born of humble parentage, but his name and fame have lingered wherever human culture has existed. His strong personality and great desire to help his fellow citizens soon made him more popular than the brilliant Sophists. His immediate aim was to attain clear ideas, or concepts, in order through that knowledge to attain the perfect life. The revolution in thought which he instituted consisted in the introspective method he employed. He possessed a genius for questioning, and he questioned everybody. With him conversation became an art and dialogue a method. He insisted upon arousing the self-activity of the individual, of changing the subject matter from things to ideas. To "Know thyself," he declared, was the business of every one. And he attempted to gain through this scientific insight sure principles for the ethical conduct of life.

His truest and most intelligent disciple was Plato. Like Socrates his teaching was in

the form of dialogue, which gave free play to his imagination. In his great work, *The Republic*, he outlined his scheme of education. His fundamental principle was that each individual should devote his life to that which he was best fitted by nature to do. The widest freedom was given to the expression of individuality. Here is found the germ of what in later days we call a "liberal education." Plato was far in advance of his time in regard to the education of women. According to his ideals there would arise an aristocracy in education which was to be conducted by the state. There was to be an absence of family life and all individual affection was to be ruled out. The whole system was of a socialistic nature, which developed philosophers whose interest was centered in an invisible world rather than an actual one. To be intellectual was the chief aim of life, for Plato said, "If the mind be educated it will take care of the body, for the good soul improves the body, and not the good body the soul."

By far the greatest man of his time was Aristotle, whom Karl Schmidt calls an "intel-

lectual Alexander." He was the most profound and comprehensive thinker of his age, and of them all has had the greatest influence on modern educational thought. He based all his system upon a knowledge of the individual. His method was analytical, objective, and scientific. He was the greatest systematizer the world has ever known. He taught that the child must be subjected to reasonable discipline and its body developed with care; that its intellectual powers must be trained in every way; that instruction and good habits should go hand in hand; that self-control, truthfulness, and strength of character should be an important aim in the development of the child. In his method of instruction Aristotle set forth the necessity of proceeding from the known to the unknown, from the concrete to the abstract. He believed that instruction should be pleasant, and that self-activity should be stimulated.

Although these great men did not apparently have much influence upon Greece at the time, their work did eventually undermine the strength of the old systems and the old ideals. The philosophic schools which sprang up

everywhere exerted a world-wide influence. In teaching that true education means a harmonious coöperation of all the powers of man the Greeks builded better than they knew.

IV

ROMAN EDUCATION

WHILE Greece was still at the height of its brilliant philosophical thought, Rome was just emerging from its first period of educational life,—a period which corresponded more to the rude warlike temper of the men of Sparta rather than the refined æsthetic culture of the men of Athens. Though Roman education was eminently practical, civic, and moral, its intellectual outlook was very narrow. All instruction was given in the family, or gained from public life. There was no need for schools, for the one end in view was to train men to be active; to be conquerors in war; wise and statesmanlike in politics; and to have great reverence for the gods.

The home life was sufficient for such training, for the mother was a model of purity, strength, and courage. The name, “Roman matron,” was a synonym for all that was grand and noble in the days of ancient Rome. Equal in rank and education with her hus-

band, she was highly esteemed by him and treated with great honor and respect. The authority of the father over his children was limited only by death. When his child was born, he had the right, if he so desired, to deprive it of life; but, having once accepted the infant as a member of his family, he considered it a sacred obligation to fulfill his duty as a father by giving the child the most careful training. During the first seven years of his life the child was taught by his mother. The utmost care was bestowed upon his speech; purity of language, including correct pronunciation and clear enunciation, was insisted upon. In the family strict obedience and filial respect were demanded. Surrounded as he was by a multitude of deities, the child early learned to live in an atmosphere saturated with religious rites. His first instruction was in the Twelve Tables, a code of laws that every Roman knew by heart and to which he swore allegiance.

The Roman ideals were entirely practical, the refining influences of the arts were unrecognized in the early days of Rome; everything tended toward the useful side, even the sacri-

fices to the gods were an attempt to placate or please them, in the hope of material reward. This sense of utility was displayed to a remarkable degree in the statesmanlike qualities of the citizens. The Romans were not poetic by nature as were the brilliant, graceful Athenians; neither were they inclined to philosophic questioning. They were law-givers and orators.

When Rome through its great conquests began to take on a cosmopolitan character, it became necessary to enlarge its ideas of education. Greek culture was considered the acme of refinement and knowledge; therefore it was to Greece that Rome turned for its inspiration and teachers. The land was flooded with Greek tutors and slaves. It became the fashion to ape the manners and customs of Greece. Mothers employed Greek nurses and pedagogues for their children, and schools were opened for public instruction. These schools, however, were not maintained by the state, but by private individuals, and were often kept in a mere shed with the barest of furniture. The discipline was most severe, and corporal punishment was often

cruel. The instruction was in reading, writing, and arithmetic. Reading was taught through the alphabet and syllables, and great accuracy in pronunciation was required. In learning to write the child used a wax tablet on which was an engraved copy. This copy he traced with the stylus until he could form the letters and words without help. The great poems and orations of both Greek and Latin authors were read, and long sections were copied and committed to memory. This was done not so much to extend his knowledge as to give a stimulus to oratory. At the age of sixteen the boy assumed the toga of manhood and was then required to choose his calling. Having once chosen his profession he was given every opportunity to perfect himself in it both by observation and by practical experience. If he selected oratory, then the forum and senate became his school-room. It was during this period that Rome became famous for its great orators. They cared not so much for what they said, as for how they said it. The greatest orator was considered the best educated man.

While the Latin writers did not discuss to

any great extent theories of education in their compositions, we do find here and there scattered allusions to pedagogical ideals. Among these authors the most conspicuous were Cicero, Seneca, and Quintilian.

Cicero had advanced ideas in regard to corporal punishment, which he considered should never be administered except as a last resort in extreme cases, and even then should never be given in anger, and only when both teacher and pupil understood the reason and necessity for it. He believed that education should be a steady growth throughout life. "That great care should be taken to make the amusements and environments of the child such as to elevate and refine, as well as properly to develop its powers."

In Seneca's works we read such sentences as these, "Who condemns quickly, condemns willingly; and who punishes too much, punishes improperly." "The end is attained sooner by example than by precept." "What the teacher who instructs us in the sciences imparts to us in noble effort and intellectual culture is worth more than he receives."

Quintilian was not only one of the best

Roman teachers, but also an eminent writer on educational themes. His great book, *Institutes of Oratory*, though designed especially for students of rhetoric, contains in its first volume a complete scheme of education in general. He deals with many educational problems that are of great practical worth to-day. For instance, he contends that public school education is far superior to private instruction; that education should be made attractive, and that corporal punishment should be abolished; that children of different nations require different treatment; that teachers should have marked ability and irreproachable character; that education should begin early in life and be connected with childhood amusements; that as memory is most tenacious in childhood, it should be used, but with discretion and sympathy on the part of the teacher; that reading and writing should be taught by a carefully graded method; that nothing brightens study so much as hope; that a teacher must try to strengthen the weak qualities in his pupils and to supply what is lacking.

Unlike the Athenian ideal, a harmonious

development of all the powers of body and soul, expressed by the phrase "beautiful and good," the Roman ideal was stated in more practical terms, "*Orandum est ut sit mens sana in corpore sano*," — a sound mind in a sound body. It was not culture that was desired, but efficiency and force. To these two great nations, Greece and Rome, the world is indebted to-day for entirely different types of educational ideals, which have been operative in two distinct methods of instruction, the one æsthetic, intellectual, and classical; the other disciplinary, practical, and scientific.

V

CHRISTIANITY AND SCHOLASTICISM

WITH the advent of Christianity a new type of thought was thrust upon the world. The old traditions and religions had waned and a restless craving for satisfaction and freedom took possession of the entire pagan world. For centuries the chief ideal of the nations had been to develop the best possible man for the service of the State. The new doctrine which Christianity taught established the ideal that "all men are equal" and owe their allegiance to God. The more this thought forced itself on the minds of the people the more their ideas of education were modified. Education now meant, not only a training for earthly citizenship, but instruction in duties for the life to come.

For many decades the society of Rome and Greece had been growing more and more corrupt and lax. The early Christian Church set about with steadfast purpose to reform the morals and manners of the time, by setting

an example of purity, and by converting these demoralized people to active Christian brotherhood. With this high purpose in mind education among the Christians turned naturally into strictly moral efforts. The members of the Church were forbidden the excesses practiced by the pagan cults, and social customs were strictly regulated. The struggle was long and terrible; but, gradually, a new standard was forced on the population and a new era was begun. During all this time but little attention was paid to intellectual development. Christian education had to meet Christian demands. It was absolutely necessary that the converts should have some instruction in the new doctrines. While the children were taught at home in order that they might be kept from pagan influence, the older students attended catechetical schools. Here they studied the Ten Commandments, the Lord's Prayer, Confession of Faith, and portions of Scripture. As persecutions ceased, Christianity became more popular and Rome itself was Christianized; then these schools which were under the control of the Bishop of the Church became more numerous. The

finest of these was at Alexandria. This city had for many years been the chief seat of learning. Scholars flocked to it from all parts of the world. It became a matter of necessity to broaden for these highly educated converts the narrow limits of Church instruction. Christian teachers were obliged to defend their faith against most skillful opponents, hence philosophy, rhetoric, and grammar became a part of the curriculum. These teachers did not despise Greek philosophy and culture. On the contrary they utilized it, but instilled into it Christian dogma and influence.

Thus during the Middle Ages the power of the Christian Church asserted itself. The great hordes of Northern barbarians that swept over the Roman Empire were unable to assimilate the vast stores of learning inherited from the past, and more and more the Church assumed the right and acquired the power to conserve knowledge, a task that the State was unable to accomplish. In this process, however, only that portion of the old intellectual life was preserved which could be taken up into the dogmas of the Church. Hence vast

amounts of knowledge sank out of sight, and a new ideal gradually formed itself in the minds of the populace. Paganism had educated man for temporal life, it was the duty of the Church to educate man for eternal life. This other-world tendency developed an ascetic spirit and method, and for a long period education was bound up with theology.

Among the great Church Fathers of the mediæval times, the master mind was the brilliant Augustine. He was the great leader and educator of the time, but his chief effort lay in the formulating of Church doctrine into a system. The spirit of asceticism became the moving impulse in the founding of monasteries. For a number of centuries the only intellectual life was that of the monastery. The ideals of monastic life were always the same no matter how varying their methods. These ideals were poverty, chastity, and obedience. From the seventh to the thirteenth century there was no education to be had outside the monasteries; they possessed the libraries and the teachers, but even so their instruction was very meager. Reading,

writing, singing, and calculating the Church calendar, except in a few monastic schools, comprised the curriculum. Though all their teaching was dominated by religious thought, as the number of their students increased, they were obliged to enlarge the course of study to meet the demand for knowledge. The graded system called the Seven Liberal Arts came into existence through the monasteries. This course covered a period of seven years, and included under the names of *trivium* and *quadrivium*, practically all knowledge that had not been lost through neglect, or barbaric upheaval. This system became the basis of instruction in all schools for many centuries. The Churchmen rejected the study of pagan literature because they considered it pernicious to religious faith, yet it is due entirely to the monastic copyists that any remnant of the old classics has come down to us. The cloister became not only a school-room but also the repository of the wonderful illuminated missals which were made with the most exacting care.

Parallel with monastic life and schools, two other influences were at work during mediæval

times: these were the life in the towns, and life in the feudal castle.

During the reign of Charlemagne a temporary revival of learning took place. He had a great desire for knowledge and called to his court many famous scholars. He insisted that the cloisters should be opened for the benefit of the people, and was the first in history to attempt compulsory education. He believed in educating women, and encouraged instruction among the nobility. He tried, indeed, to nationalize education; but his ideas were far in advance of his time; and when he died, the results of his labors soon faded away.

Of a wholly different type was the ideal of feudal education in the castle. The knight exalted what the clergy despised, and ignored what the Church most commended. Knighthood embraced in instruction the Seven Free Arts, — riding, swimming, hunting, the use of the bow and arrow, tilting, chess-playing, and verse-making. In contrast to the ascetic life of the cloister knightly training developed courage, manliness, and chivalry. Devotion to woman became a chief motive of conduct. The training for knighthood was divided into

three periods, those of page, squire, and knight. It began with the seventh year and terminated in imposing religious ceremonies at twenty-one. To a knight all the duties of life were his obligations to God, his lord, and his lady. The only approach to intellectual culture was music and poetry. Minstrelsy was a great resource during the long winter nights, and one of the richest contributions to literature during mediæval times was the love songs of the Minnesingers.

The sum and substance of knightly ideals are given by Cornish in the following extract: "Chivalry taught the world the duty of noble service willingly rendered. It upheld courage and enterprise in obedience to rule; it consecrated military prowess to the service of the Church; it glorified the virtues of liberality, good faith, unselfishness, and courtesy; and, above all, courtesy to women. Chivalry was an imperfect discipline; but it was a discipline, and one fit for the times."

The education of European peoples started with Church doctrine, and during these centuries the attitude of mind had been that of unquestioned obedience to authority, but

now the influence of the Crusades became of vast importance. The new knowledge of Oriental tradition, the contact with other people with their differing habits and customs, all tended to increase the concepts of the Western mind and to expand its reasoning power. The religionists began to realize that there was a twofold truth bound up in their doctrine, the theological and the philosophical; that theology is divine science and philosophy is secular science, and that the spiritual and material worlds are entirely separate.

This new idea gave rise to a new type of education and intellectual life which is termed scholasticism. It was an endeavor to harmonize reason with faith; to silence through argument all doubts and heresies; and to base learning on reason and investigation not on Church authority. The object of the schoolmen was to systematize knowledge and give it a scientific form in the character of deductive logic. Hence we find that scholastic education developed not only a scheme of thought, perfected in the most logical manner, but also a class of men that became brilliant dialecticians, keen and subtle in

their methods. All their syllogistic reasoning was based upon the writings of Aristotle and it became of prime importance to harmonize the ancient philosophy with the doctrines of the Christian Church. The controversies among the leaders holding different views were long and bitter. Realism, nominalism, universalism, and conceptualism, had each many and powerful adherents. In order to become skillful in argument it became necessary to have a complete mastery of the science of logic. Even in the most elementary of subjects dialectical arrangement was demanded. The child was early submitted to the most formal arrangement of text with its multiplicity of divisions and subdivisions, until he became completely dazed with the delicate distinctions of metaphysical thought.

But in spite of the great defects of the scholastic system, and the ridicule which was heaped upon it, it developed a host of great and subtle thinkers, far in advance of those early mediæval times. It was unfortunate that such brilliant minds should have worked in so narrow a circle. The schoolmen made no attempt to deal with problems from a

pragmatic point of view. All their arguments were based on the abstract and intangible, and they did not try to correlate the facts of experience with philosophy as a science. Many of the famous disputations were nothing more than a juggling with words and with technical terms. But while scholasticism, on the one hand, developed an unnecessary quibbling over trivial questions; on the other hand, it developed unusual intellectual ability in the disputants. Among these master minds was Abélard, who was connected with the founding of the University of Paris. His dialectical method of teaching attracted throngs of students. During his lifetime there was a great influx of Arabian learning, and the Church again found herself obliged to state and defend her position. The great number of students who flocked to Bologna and Paris for instruction joined together for the purpose of investigation and study. Universities grew in importance, and acquired so much fame and power, that special privileges were granted by ruling princes to traveling students. Charters were obtained by the teaching bodies which gave their institutions

a degree of permanence. Universities sprang up all over Europe, and enthusiasm for learning became very great. It was the high water mark in the age of scholasticism. But, though intellectual activity was very marked, the content of knowledge was limited, as the ideal of education included only formality of speech and development of argument. This power to arrange thought, however meager, was of the greatest value and influence in later years.

VI

THE RENAISSANCE

FROM the fourteenth to the seventeenth century occurred an outburst of intellectual life so remarkable that it has been called the Renaissance. A search for the cause of such a marvelous flowering will show that, after all, it was not so sudden an event as it appears to have been. The germs are to be found in the dark years of the Middle Ages. Many influences had been at work, and the wonderful product was but the result of slow and steady growth. Goethe says that "Ages of faith are always majestic, exercise an elevating influence on the mind, and are fruitful of good both to contemporaries and to posterity." That this is true the centuries following will prove.

After the fall of the Roman Empire, there was nothing that brought together the nations of Europe as did the great movement of mediæval times known as the Crusades. This movement extended over a period of more than two hundred years, and exhibited the

most extraordinary contradictions in purpose and results. Although good and evil effects arose from the Crusades, the great stimulus which they gave to awakening the minds of those who visited foreign lands was of far-reaching importance. The mode of life which had prevailed with the rude nations of the North, was refined and softened by coming into contact with manners superior to their own. Ornaments from the East were brought to adorn the Western homes, and thus art was given a new impulse.

Architecture became more graceful and ornamental, and many Eastern ideas were introduced into the building of homes; they were far more comfortable and splendid. The lords, who returned from the Crusades, sold their estates and built palaces in the cities. Artists of all kinds found employment in the decoration of these magnificent piles. Churches, too, adopted new ideas of architecture and adornment, and the results of the immense strides which art made in all its phases at that time are still the wonder and admiration of the world.

With the invention of gunpowder the decay

of feudalism began. The humblest peasant was now a match for a whole troop of knights in armor. With the downfall of feudal power, there grew up more organized communities, more clearly defined rights, and a general enlargement of civil liberty.

The mariner's compass gave confidence to seamen; and as travel increased, there was a demand for more and better ships, and such cities as Florence, Venice, and Genoa became centers of great wealth and influence. With new views of astronomy and of the shape of the earth a spirit of adventure was stimulated, and new coasts were explored, new continents discovered, and nation was brought into contact with nation.

With the mind occupied with so great a number of subjects, it was but natural that prejudice and bigotry should fly away. The visits of the Crusaders to the Orient developed a taste for Oriental literature; and when Constantinople was captured by the Turks, the Greek scholars, who were established there, fled to Italy and taught their philosophy. The universities were thronged with eager inquirers who studied law, philosophy,

and science. Poetry and romance, though not varying much in kind from that of the preceding years, yet became much more interesting and systematic. The monasteries and churches were ransacked to bring out their ancient treasure; and the monks received universal praise for the labor that they had bestowed on their beautifully illuminated missals.

The multiplying of books brought the need of greater facility in producing them, and the printing-press and movable type were invented. With these great achievements a new era began. Literature was now made accessible to all, and, with an imagination thus awakened, thousands of new words poured into the language. Everybody took to study and writing. Scholars vied with each other in the extent of their passion for culture. There was a most intense devotion to the classic literature of Greece and Rome. In it was found all that was expressive of the best in humanity, in nature, and in the life of man. The individual in the midst of all this stirring activity could no longer fit himself into the perfected system of scholasticism; he demanded

a wider scope of action, and a freer expression of his individuality.

All of these tendencies had a most direct bearing upon educational ideals. The transition from the formal method of scholastic logic to the newer type of learning was slow, and was different in its results in the different countries. Theory kept far in advance of practice, but a foundation was laid for future development in thought and religion.

One of the first countries to feel the revival of learning was Italy. Its scholars became intoxicated with enthusiasm for antiquity. Plato was placed above Aristotle, and the people began to imitate, as in the old Roman days, the customs, manners, and speech of the ancient Greeks. The passionate nature of the Italian people soon developed in them a pagan infidelity, and unfortunately a most shameless immorality.

As a connecting link between the old and new thought stood Dante, whose great work, the *Divine Comedy*, gave the Italian language a dignity and power that it has never since lost. But by far the most important in educational influence was Petrarch. He became

an enthusiast over classic literature, and believed that a study of the classics, together with that of the Bible and patristic writings, would give broad culture and intellectual freedom. Cicero became his great model. He was an unceasing worker and had the power of inciting others to study. He was bitterly opposed to the narrow limitations of the schoolmen, and his writings breathed forth a new conception of life as a personal, individual thing. He attempted to reproduce the classical spirit in his own works both in the Italian tongue and in Latin.

After a time this classical intensity lost sight of intellectual freedom and individuality, and settled down into a mere study of classic literature and languages, termed "the humanities." With the decay of the larger ideal there grew up a narrower conception of education which was called "humanistic." This form of instruction became quite as narrow as that of scholasticism. From the first day of a child's attendance at school the aim of his instruction was to impart a knowledge of speaking and writing the Latin language with Cicero as a model. The child was to acquire facility of

expression by a prolonged drill of years in the Latin grammar, and by exercises in declamation. Discipline was severe and harsh. For most children, education meant only a long and laborious drill in a dead language.

While the people of the South had interpreted the teaching of Petrarch as a plea for license, the people of the North had given a far different meaning to the revival of letters. License and excess were foreign both to the nature and to the morals of the German people.

Petrarch's doctrine, that the world was made for man's enjoyment, was thought to mean that man was not to abuse the good things of this world but to consecrate himself and his achievements to the glory of God.

With this idea the study of Greek, Latin, and Hebrew was revived and introduced into all the large universities. The Bible was studied in the original, and the classics were printed and given to the people. All emphasis arising from the Renaissance movement was laid upon a moral and religious reform, which culminated in the Reformation. All of the great leaders in the North were either social or religious reformers.

One of the most brilliant of these was Erasmus, whose work aimed to reform the abuses in Church and society which were based on ignorance. Erasmus was a humanist, and though he had been in nearly every country of Europe, he had no interest in modern languages. Indeed, he said he was unable to use any language but Latin, and had almost forgotten his mother tongue. He was a classical scholar at the time when such were rare and in great demand. The exceeding popularity of his writings was something unprecedented. In their Latin form they were read everywhere by the upper classes and the more liberal Churchmen. In the vernacular, into which they were soon translated, they were distributed throughout the length and breadth of Europe, and without doubt paved the way for the Reformation, which soon occupied the attention of the world. Erasmus fully recognized the corruptions in the Church and the great need of a revival in spiritual things; but he believed this could be brought about by the advancement of sound learning. He believed that the evils of his age were due entirely to ignorance, and

that people everywhere should be instructed and especially should become familiar with the Scriptures. He believed in the natural sciences only so far as they would help the interpretation of the classics. So great was his influence that princes, who thirty years before would not spend a farthing on the education of their sons, had now, every one of them, a paid tutor in the family. His influence was strongly felt in the educational world. He believed that boys had been kept too long poring over their Greek and Latin grammars, and that they should early make an acquaintance with authors. For this reason he made his own *Colloquies* models of colloquial Latin. In them he dealt with such a variety of subjects, and made the various personages express themselves with such facility, that the study of these selections gave a readiness to the pupil in speaking and in writing Latin. His *Adagia* was also used as a textbook in the schools. He wrote a *Dialogue on Pronunciation*, in which he said: "Our children after they have grown old almost, under the present race of teachers, return to their homes, without being able to call a single tree, fish,

or plant, by its right name." His treatise on *Study* gave rules for the direction of the teacher, and showed how to improve the style of the pupil. In the paper entitled "Of the First Liberal Education of Children," he covered the whole field of education. He studied the character of the child, showed how to turn its earliest years to good account, and recommended attractive methods, and condemned the severe discipline in the schools of that time. A short extract from a letter to a student will illustrate the kind of advice he was likely to give: "Read first the best books on the subject which you have in hand. Why learn what you will have to unlearn? Why overload your mind with too much food, or with poisonous food? The important thing for you is not how much you know, but the quality of what you know. Divide your day, and give to each part of it a special occupation. Listen to your lecturer; commit what he tells you to memory; write it down if you will, but recollect it and make it your own. Never work at night; it dulls the brain and hurts the health. Remember above all things that nothing passes away so rapidly as youth."

Another educator who came into prominence in England chiefly through his treatise *The Schoolmaster* was Roger Ascham, at one time the tutor of Queen Elizabeth. In this book Ascham treats of school-room methods; and, according to Dr. Johnson, the book contains "The best advice that was ever given for the study of languages." He also opposed the cruel discipline of the times, and believed that the inflicting of physical pain was useless.

Among other great teachers whom this period produced was Johann Sturm. He was a great organizer, and his gymnasium at Strasburg exerted a powerful influence for many years. His course of study, which became the model for classical schools, attracted the attention of all countries. It provided for a ten years' curriculum beginning with the child's sixth year. Much of this time was devoted to the study of Latin. Sturm believed that education should have for its aim, reverence for religion and the Church; a knowledge of the Latin language and literature; and ability to use Latin in speaking and in writing. The aim was narrow

like all other humanistic ideals of the time, but it had an element of unity and definiteness.

The wonderful revival of letters led in the end to a bitter conflict with the Church. Abuses of the most flagrant kind had crept into the monasteries and the court of the popes. It was a time of great moral degradation. A religious revolution was inevitable, and in the long and bitter struggle a new conception was given to education. The great religious reformers early saw the necessity for better education as a factor in the much needed moral and social reform of the time. The indefatigable labor of Luther soon made him great both as an educational leader and as a religious reformer. In his writings he touched almost every phase of educational life. He gradually formulated certain theories that are still at the foundation of German school systems. He believed that the State should require the compulsory attendance of every child at school, and that parents should be directly responsible for the training of their children. That children should be taught not only the regular school subjects, but also

practical arts, and in this girls as well as boys should have a part. His scheme of education included not only Latin and Greek, but also history, mathematics, physical exercises, and singing. Children were to respect the teacher, and the teacher should be able by training and example to command that respect.

No sooner had the Protestant schools been established as a means of social reform, than the Roman Catholic Church seized upon education as a factor in ecclesiastical reform. For centuries the Church had had schools, but now the order of the Jesuits, organized in 1540 A.D., came to the front as a great educational force and acted as a counter-movement to the spread of Protestantism. They established schools everywhere, and their instruction was free. The teachers were educational experts, and their course of study was extensive. The work was definitely planned and rigidly carried out, and dealt mainly with higher education. A constant supervision of teachers and pupils resulted in a high standard of efficiency. Corporal punishment was almost entirely eliminated; and a spirit of emulation became the chief incentive to good

work and conduct. Their method was largely oral, and the amount of actual knowledge taught at any one time was small and characterized by thorough drill.

In different countries, and in different ways, the epoch of the Renaissance and the Reformation drew to a close; a period which included the Elizabethan reign and the great literary outburst of Spenser and Shakespeare. It was an era of wonderful progress, a renaissance of the world. Through the study of the humanities an impulse was given to later reforms. The mind was emancipated and popular education was established. School systems were perfected and the office of teacher dignified. Instruction was made attractive, and emulation substituted for corporal punishment as an incentive to study. Better methods of teaching were adopted; and science was given a worthy place in the course of study. Thus, in spite of many conflicting forces, there was, throughout this entire period, a steady progression in intellectual, moral, and spiritual development: a persistent ideal that of the value of the individual as a factor in social life.

VII

NEW THEORIES OF EDUCATION

As the humanists narrowed more and more their conception of the value of linguistic studies, there arose as a counter-movement a different type of individualism. The earlier humanists had sought after personal culture and achievement through the medium of grammatical drill in the classic tongues. The later humanists went further and desired a knowledge of things, not words, reality as exemplified in human life and in human institutions.

The earlier idea of freedom had been buried beneath a mass of formalities. To reinstate it by dint of earnest study and work was the object of Rabelais. He held that a sound body and a reverent mind were necessary to the freest development. Freedom, not license, was his doctrine; he insisted that a study should be made of things, not of grammatical rules; that all teaching should be done through the senses; that natural objects should be

used and study made as attractive as possible. His scheme of study included physical exercise, literature, science, morals, and religion. He sought development of all the faculties, yet in his method he was radical and extreme.

Of quite a different type was Montaigne, who believed that education should prepare a man for life in the world. This social realism was to be developed by means of foreign travel, which would broaden a man's concept of his environment, develop his judgment, and enable him to fit himself into all relations of life both natural and social. Study was not to be abandoned, but it was to be made a means, not an end. Not so much the memory as the observation was to be trained. Education was to be pleasant and desirable, and such as should enable a man not only to be capable in his station of life but also to enjoy happiness and some degree of leisure. To realize this a man must possess other knowledge than that to be obtained from books. So Montaigne would have pupils obtain ideas through contact with men and nature. He had great faith in the study of history, believing that in such knowledge one

can benefit by the experience of others as well as by his own.

These educational ideals were not accepted by the schools, which were addicted to the old formal methods of word drill. They objected to the new method because it meant a study of literature, history, and science in the vernacular, rather than in the Latin tongue; but the ideal of gaining new knowledge through contact with objects and nature soon won adherents.

As interest began to be awakened in the forces of nature and the new inventions resulting from a knowledge of these forces, it was seen that all things in the natural world are controlled by inexorable laws, and that these laws could be applied in education. This new conception of education was destined to bring about a revolution in method: a method which should take account of the natural and social development of the child, which should substitute sciences for the classics, and utilize the mother tongue. Little by little in polite society and diplomatic councils Latin had given way to the French language; and it was becoming a common thing to print

books in the vernacular rather than in Latin. As a matter of fact for the first time education was possible for all classes, rich and poor alike, in practice as well as theory.

The more the new conception grew, the more the scientists seized the opportunity to develop a kind of universal education for all peoples. Among those to give expression to their views in writing were Bacon and Comenius.

Although Bacon did not write directly for education, his method of acquiring knowledge by observation, investigation, and experimentation, changed completely the old ideas. Instead of deducing principles from a general truth, he advocated the habit of induction, which he claimed was the secret key to all nature. In order to be able to interpret nature, he declared that the mind must get rid of all its prepossessions, "idols" he called them, and investigate with patient inquiry. Investigation he held should not be a matter of speculation, but a definite procedure from observed facts, which must be founded on the natural sciences. Power over nature was the supreme end that Bacon had in view. He

foresaw that civilization could not be a replica of the past, guided by the rules of antiquity, but that it must be a living process, a growth upward and outward from the conditions of the present. "Man," he said, "is but the servant and the interpreter of nature; what he does and what he knows is only what he has observed of nature's order in fact or in thought; beyond this he knows nothing and can do nothing. For the chain of causes cannot by any force be loosed or broken, nor can nature be commanded except by being obeyed. And so those twin objects, Human Knowledge and Human Power, do really meet in one; and it is from ignorance of causes that operation fails."

The greatest representative of these sense-realists was Comenius. Through a long and troublous career he gave himself with sacrificing devotion to the claims of religion and education. Knowledge, virtue, and piety were the great aims in his educational ideal. His ideas were innumerable and drawn from every possible source. He was the author of the first illustrated textbook, the *Orbis Pictus*, a book which carried out by means of

pictures of objects the inductive method of teaching. He was an apostle of the public schools, and he based all his teaching upon two great principles: that education should be a development of the whole man; and that educational methods should follow the order of Nature. His scheme included four grades of schools, adapted to each period of youth. The first, Infancy, or the mother's school; second, Boyhood, or the vernacular public school; third, Adolescence, or the Latin school; fourth, Youth, the university and travel. In the mother's school, which extended from infancy to the sixth year, the child was taught by the mother practically the rudiments of all knowledge, by means of the objects and experiences of childhood. In the simplest sort of way the child was given all the elements which he would need in later life. Great stress was laid upon the formation of virtuous and reverential habits. In the vernacular school, which extended from the sixth to the twelfth year, the plan was similar, the instruction however, contrary to the prevailing custom, was to be given in the mother tongue, and had the added element of utility, which was

a foreshadowing of the manual training and practical arts schools of to-day. Whatever would be of assistance in the future career of the child was to be taught him. In the gymnasium, ranging from twelve to eighteen years, the boy studied the Seven Liberal Arts of the Humanists, broadened by studies in natural science, ethics, and religion. The university, which continued this course to the age of twenty-four, was to be a place in which to acquire not only a deeper knowledge in all subjects by research, but also to foster invention and discovery. All good education, he said, demands "good teachers, good books, and good methods." Many of his educational axioms have become the underlying principles of all good instruction to-day. Here are a few of them: —

(1) In teaching, follow the order of Nature.

(2) Presentation should precede representation.

(3) Eliminate everything that is useless.

(4) Teach accurately whatever is taught.

(5) Proceed from the known to the unknown.

(6) Learn to do by doing.

These new doctrines were so evolutionary in their methods of education that the schools were slow to grasp the ideas, and change was hardly perceptible. It was the old story of a theorist and reformer being far in advance of his time. The notion of classic learning and training had become imbedded in the human mind. Tradition and its established customs were difficult to put aside. Innovation met a bitter opponent in conservatism. Reason could not reject the new scheme, consequently it set itself to work to find justification for the old one. So in this epoch, while philosophers, scientists, educators, and intelligent people generally had strong leanings toward the theory of the new education, in practice they clung to the old formal method of the classicists, and for this reason; that in education the *process* of learning was conceived to be more important than the thing to be learned, hence the old method was a *discipline*, which could not be recklessly set aside. This disciplinary idea implied the notion that the formal severe training in one or two subjects, thoroughly mastered, rendered the individual more capable of mastering any

subject or duty of life, and that the control of the mind through memory and reason made it possible to have power over any circumstance of life. The subjects thought to be most adapted to this disciplinary practice were mathematics, logic, and Latin. So great was the power of this notion over the methods of education, that even to the present day it is found still in practice in many schools under able educators.

During this period John Locke was the highest type of the disciplinary conception of education. He was in the truest sense a philosopher. He developed Bacon's ideas of induction, and believed that all truth must come to the mind through experience, either of the senses, or of the intellect. The mind, however, could not grasp truth, or reason about it, unless it was properly trained for that purpose; this training was only obtainable by severe discipline. Discipline, therefore, with Locke, was considered a very necessary means to a large end. In education three things were to be considered, in this order of development: the physical, moral, and intellectual nature. The first was most

important, because nothing could be accomplished without a sound mind in a sound body; and then education was to be along the lines of virtue, wisdom, breeding, and learning. Although Locke himself was never a school teacher, many of his ideas have permeated the school systems of to-day. He was a tutor in a gentleman's family, and much of his writing had to do with the training of gentlemen of leisure. It was because of his fame as a philosopher, that his teachings had influence upon the ideals of his own and the succeeding generation.

For the strengthening of the body he formulated rules which were remarkable in hygienic thought, and far beyond the practice of the time. Children were to be hardened by frequent cold baths; to live in the open air; to wear loose and light clothing; to eat little meat and few sweets, but plenty of ripe fruit; to go to bed early, and on a hard bed; and to have plenty of exercise.

Discipline of the moral nature should accompany this discipline of the body. Children should be taught to obey parents at once and with willingness; to control temper,

and passions. Self-control and self-denial were to be insisted upon, by pleasant means if possible, but never neglected even if severe punishment were necessary. Locke strenuously opposed corporal punishment, but if ever undertaken as a last resort then it must be continued until the child yielded and obeyed. A child should be trained in wisdom; that is, in whatever would make him of the most service in life, and in whatever would best fit him to perform such service easily and well; such training was to be eminently practical. Locke placed the greatest importance upon the matter of good breeding. He believed that the forming of character and the development of a fine personality were far superior to the mere culture of the intellectual faculties. Great care should be bestowed upon the manners and polite behavior of a child, and this should not be taught by rules, or by force, but by example, and a training of the disposition, leaving the child, once well-disposed in his temper, to act naturally and so permit an individual freedom, and develop a personality of his own. Locke believed, as others before him had, in the

influence of foreign travel, but differed from the prevailing notion as to the time when it should be taken. He said it should never be permitted during the adolescent or formative period of a boy's life, except under the care of a tutor, who should be a true gentleman in every sense of the word. Locke put the acquisition of book knowledge, or learning, as the last of all in importance. Yet he would have the child learn to read and write, and to get his knowledge of numbers at a very early age. He did not believe in the education of the public school because of the rough and unseemly influence upon a child's manners, but thought that all instruction should be given in the home under the care of a refined tutor. Learning should be made extremely easy, and a positive delight; this he believed could be accomplished by having all teaching done through objects which would appeal to the senses. Sense-training was his keynote of all instruction. The child should be taught a skillful use of the mother tongue, and French should be studied first in preference to Latin; and these languages should be taught not by the old formal methods, but

by object teaching and conversation. Of the fine arts Locke had little appreciation, but he included dancing, riding, and fencing as being accomplishments that would make a graceful carriage and supple body. Above all, the child was not to be given a mass of knowledge, but was to develop through instruction independence of thought; he was not to be an imitator, but a well-trained and individual thinker.

Thus during the seventeenth century the tendency, begun during the Renaissance period, to break away from the old ideals in favor of individual development, was strengthened and broadened. Science and philosophy, though working through different types of the humanists and realists, had at least in view the aim to subordinate the classical studies to more practical ones; to use milder forms of discipline; to make learning attractive; and to recognize in some degree that different capacities require different methods of training and of instruction.

VIII

BACK TO NATURE

THE eighteenth century was destined to be the preparatory school for a revolution not only in the political world but in the educational world as well. The tendencies of the times had taken two distinct directions. Following hard upon the Reformation, the Protestant sects had demanded that all religious life should be without ritual or ceremony. Religious simplicity in the severest and most rugged form was exacted of every Protestant believer, not only in Church devotion, but in the common routine of everyday life. Such ideals were incapable of fulfillment and a reaction was inevitable. In France, contrary to the general response to the Reformation, the Church had become autocratic in power and had resisted all attempts to lessen its authority over the minds of the people. This, too, was bound to bring about a reaction. During the early part of the eighteenth century appeared a body of think-

ers called "The Illuminati." These writers emphasized the rule of reason as superior to that of authority; every man was to have freedom of conscience and thought. The group became as autocratic in its turn as the Church, against which all its bitterest attacks were directed, had been. Voltaire, and those of his sort, preached a morality that was as superficial as it was hypocritical. The French court was brilliant, wealthy, and corrupt. Society was artificial and formal in the extreme. It was in the recoil against the corruptions and conventionality of society that Rousseau made his revolutionary appeal to Nature. Although he wrote many books, or treatises, in violent opposition to the prevailing customs of his day, the one book which had the most direct and far-reaching influence upon education was *Émile*. The charm of this work made a deep impression on the best thinkers of Europe. In this book, which is part essay and part romance, he expounded his doctrine that Nature was to be studied and followed.

Emotional in the extreme, he exhibited the greatest diversity of traits in his character.

Weak, and wild in youth, committing all sorts of excesses, he had yet a passionate love for Nature in all her moods. In the midst of a selfish, materialistic world, this deep, reverential love for Nature was like a beautiful strain of music which captivated the listener. While his writings abounded in the most extravagant paradoxes, he arrested the attention of the time by declaring the right of the common people to happiness and education. This idea became the motif of his writings. Society as it then existed could not give the common people their birthright, therefore it was necessary to get back to Nature and live a life untrammelled by artificial forms. There are, he declared, three media by which we receive our education: nature, man, and things. Over the first, which is the inner development of our powers, we have no control, but it is in our power to direct the use we make of this development and what we learn through our environment.

Starting with the idea that "Everything is good as it comes from the hands of the Author of Nature; but everything degenerates in the hands of man," he developed by

successive stages the education of Émile. In order to make his theory a plausible one, he depicted Émile as a wealthy orphan, strong and vigorous. Having no natural guardians, he was placed under the care of a tutor remote from all society. In this way he was to grow up a healthy animal, yielding to no authority but that of his own instincts. He was never to be forced to do anything he did not wish to do, and he was never to receive direct teaching of any kind; hence all his education was of the most negative character. He was not to know the difference between vice and virtue, but was constantly to be guarded from all evil, and allow nature to develop in him a pure character, simply by the absence of all contaminating influences. So, too, he was to learn from his own experiences those things which were wise and good to do; economy of time and strength he would learn through his own failures, or successes, and not by the advice of his tutor. Rousseau believed that a large part of the blunders made in teaching children arose from the lack of understanding the child's nature; that we expect a man's judgment and appreciation when we have

only a simple undeveloped mind to deal with. For this reason he had Émile's tutor as near to his own age as possible. Having surrounded Émile with conditions favorable to the unfolding of his theories, Rousseau proceeded to describe the separate stages of Émile's education. This began at birth and the first period extended to the age of five. These years of infancy were to be wholly physical, no attempt at intellectual or moral training. The glory of the country life was extolled, Émile was to be freed from all slavery to clothes and live in the open air. He was to develop, above all else, a perfectly healthy body, to have all necessary wants supplied, but imaginary wants which might grow into habits were to be ignored. In general, his theory was that when a child began to speak he was to be restrained from learning many words until his teacher was reasonably sure that he had ideas behind what he was trying to express. From five to twelve Émile passed through the second stage of his development. It was practically one of sense-training alone. He learned to measure, weigh, and to discover general laws wholly by his experiences.

All sense of moral responsibility was acquired only by stress of circumstances; disobedience brought its own natural consequences, therefore his tutor should refrain from any positive teaching; but, at the same time, he should carefully guard him from all temptation. At the age of twelve Émile had received no book instruction, but he knew what he talked about and had good judgment. Up to this age the object had been to lose time mentally for the sake of the physical development. Now, with a strong body, Émile was expected in the next three years to obtain most of his intellectual training. Everything, however, was eliminated except the useful things, and those were to be learned through contact with Nature. The one book he was permitted to use was *Robinson Crusoe*. He also learned a trade, — that of a carpenter, — in order that he might acquire a respect for industry. At fifteen he entered upon an entirely new phase of education. Here Rousseau was notably in advance of his time in his recognition of the adolescent period. For the first time, Émile was placed in direct social contact with man, and learned to enlarge his feeling of self-love

until it included that of love for others; his moral and religious nature was now to be awakened and instructed.

Rousseau represented *Émile* at the age of twenty as considering the problem of marriage. Being introduced to Sophie he fell violently in love with her; and, after a certain period devoted to travel, he married her. Thus *Émile* had been brought to the place where he took his place in the world not as a citizen, but as a man.

Rousseau devoted the last section of his book *Émile* exclusively to the education of Sophie, and practically summed up all his ideas in regard to the education of women. His conception of a woman's education was diametrically opposite to that which he gave to *Émile*. A woman, he taught, should be educated only to serve and please her husband. She should be obedient to his commands, and always agreeable and pleasant. She was to be trained in all the household arts, and in such dainty occupations as would render her more charming. Rousseau thus placed woman in a very inferior position, and did not at all consider her education in regard

to her personal development, but only as the companion and servant of man.

Although Rousseau's *Émile* contained many extravagant and impractical ideas, the brilliancy of style, together with its unusual paradoxes, won for it a large hearing. It was translated into many languages, and its influence marked a new era in educational thought. Many of his ideas were borrowed from others; but no one had succeeded before in impressing them upon the educational world. With the advent of this book new methods were formulated and a new conception of child-nature was created. For centuries it had been the practice to treat the child as a diminutive man. A man's knowledge and a man's habits of thought had been thrust upon the child's intellectual nature, even when it was impossible for him to respond to them. The more repugnant and difficult his tasks were to him, the more of disciplinary value they were supposed to possess. Rousseau's doctrines were revolutionary in their strenuous opposition to the prevailing methods of the time. The fundamental principles underlying the education of *Émile* were those

that the best educators of to-day recognize as essential to all true development of the child. They are briefly these: education is progressive; just as the physical body with all its faculties and powers grows from infancy to adult life, so the education of body, mind, and soul, must grow in correspondence. As the child cannot show feats of skill that primarily belong to manhood, so he is incapable of exercising man's judgment and power over his thought. All life is an insensible but gradual growth, a process of developing activities both of body and mind. In the same way education should conform to these laws of growth, and adapt its methods to the different periods of childhood, youth, and maturity.

While Rousseau recognized these great principles, he oddly enough violated them in a very strange way, in setting apart each stage of education as a thing by itself, forgetting that the transition from childhood to youth, and to manhood, though formally set apart by length of years, in actual life experiences no such divisions. The process of growth is not separated into groups, with clearly

defined limits, and it is not psychological to limit education to certain formal stages. One period should easily and imperceptibly pass into the next. In order to do this the second of Rousseau's principles must be followed; namely, all education must be natural. The truest education does not consist in knowledge acquired from books, but that which is obtained by contact with Nature. Nature, with Rousseau, took on several different meanings; but, in general, his phrase, "return to Nature," meant a breaking-away from the artificial conventionalities of society, and using the objects and laws of the physical world as educational material. Rousseau declared he hated books; that greater and grander things could be learned by reading in the book of Nature. "The child," he said, "is not to learn science, but to discover it." So in all education the methods should be simple, and here we come upon Rousseau's third great principle. There had been too great a tendency to conceal truth by words, to study phenomena, not by observation, but by signs. He held that geography should be taught by observation of hills, mountains,

streams, and rivers, not by maps of them; botany by study of plants themselves, not by descriptions of them; language by conversation with a native, not by grammatical rules. All these principles depended on a fourth and a still greater one, that education, to be true, involves a study of child-nature. Rousseau said in his preface to *Émile*, "We do not know childhood. Acting on the false ideas we have of it, the farther we go the farther we wander from the right path. Those who are wisest are attached to what is important for men to know, without considering what children are able to apprehend. . . . Begin, then, by studying your pupils more thoroughly, for it is very certain that you do not know them." Children should be treated as children, not as their elders, and in order to do this one should have a knowledge of the laws of intellectual development.

No matter how much we deplore the weakness of Rousseau's character, we must honor him for his wonderful sympathy with Nature, with that most marvelous nature of all, that of the little child. In spite of the fact that Rousseau met with bitter opposition, and that

many of his theories were wild and false, there are few who will not readily acknowledge that he was the pioneer in modern education. His principles, stated above, have become the underlying motif of all instruction as we know it to-day. He labored and we have entered into his labors.

IX

PESTALOZZI, AND THE KINDERGARTEN

ALTHOUGH repeated efforts had been made by educators and rulers during the eighteenth century to establish public schools for the common people, they had achieved but little success. The teachers were poorly paid, and rarely had any training or capacity for their work. Those who could find no employment elsewhere took up the occupation of teaching as a means of livelihood. The result was that attendance at school was very irregular; the girls were practically neglected; and the common people regarded the public school as a burden.

During this miserable state of affairs Pestalozzi came under the influence of the naturalistic movement. When he read Rousseau's *Émile*, he was completely entranced. The ideas of freedom, that he imbibed from it, filled him with a great longing to make the cause of the common people the object of his life-work. With an inexhaustible love for chil-

dren he felt no sacrifice was too great for him to make, and no obstacle too great for him to overcome. He was without money, and without talent, but he had a genius for hard work, and his emotional temperament made him deeply alive to the needs of the people. He became an ardent revolutionist; and regardless of the dictates of reason and prudence he espoused the cause of humanity, and insisted that the little children should be trained and educated with love. He was in very truth an apostle of the common people and the savior of little children.

At an early age Pestalozzi lost his father and was brought up by his mother and her faithful servant. Naturally shy and quiet, he lived very much alone, and lacked the self-reliance and judgment which he so much needed. He had little or no taste for learning, and was often the object of ridicule among his companions, but his kind and obliging heart made him greatly beloved. His peculiar temperament made it difficult for him to settle in any profession. He had no faculty for earning money, nor judgment in using it. But his optimistic heart kept him ever true

to his ideals in spite of the terrible misfortunes that heaped themselves upon him. He undertook by turns to be a preacher, a lawyer, and a farmer; and, finally, when he had reduced his family to want by his unsuccessful enterprises, he opened his home as an industrial school for poor children. This, too, proved a financial failure, and he took to writing on educational themes. The book which brought him into notice, and which had the greatest influence on the people of his time, was entitled *Leonard and Gertrude*. It was intended to bring about a better understanding of popular education, which he felt should begin at home under the direction of the mother. This book was followed by others, and after some years he took up the work of teaching again, conducting an asylum for orphan children, a primary school, and finally an institution for secondary education for the people of the middle class. But he was pre-eminently a teacher of little children; and, when he undertook higher education, his inferior knowledge hampered his methods and his schools soon declined. The world admires the brilliant intellect and scholarly

attainments of an Aristotle or Abélard, but there is no name among all the great educators of the world that is so beloved as that of Pestalozzi. It is due to his enthusiastic love for the common people, and his unselfish devotion to them, that popular education received the impulse that guides it to-day.

His methods were vague and irregular, hampered at every turn by his lack of knowledge, but his conception that all education must be a growth, and that every child has a right to moral and intellectual development, became a vital inspiration to all who came in contact with him. He boasted that he had not read a book in thirty years. He did not attempt to impart much knowledge but to develop power in the child. For this reason he was constantly striving in his methods to reach principles that would work. He made many blunders, but these very failures helped him to understand the psychologic laws of mental development. If his methods lacked order they were at least suggestive; and education as a means of social reform was by no means the least of the ideals which he forced on the minds of educational leaders. Pesta-

lozzi was unique in applying the principles of growth to the development of the little child in the schoolroom. In order to do this he insisted that a spirit of sympathy and love should pervade the schoolroom, and that instruction should be based wholly on observation. Object teaching lay at the foundation of all his methods; he used no books and his pupils learned nothing by heart. Most of the instruction was confined to drawing, arithmetic, and speaking, but he had no plan for his work. In spite of all his blundering, he never lost sight of his great idea that education should be natural, progressive, and symmetrical, and that human nature itself should be the guide.

Pestalozzi was never able to formulate his principles into an educational system; many of his ideas were borrowed from his predecessors, but he alone had the power to vitalize them and adapt them to the mind of the child. It is due to the sympathy of his friends and pupils that we have anything like a statement of his principles and methods. Among the facts thus given are such as these: that the mind should be developed, not filled with

knowledge; that all instruction should be based on intuition; that instruction should begin with the simplest forms, and should progress with the development of the mind; that love and sympathy should be a bond of union between pupil and teacher.

Inspired by the spirit of this great educator, Froebel, who for a time was a pupil and teacher in the institute at Yverdon, continued the work which Pestalozzi had begun. Almost the counterpart of Pestalozzi, both in training and habits of thought, it is interesting to note that both had the same unquenchable love for children, and both sought the same ends.

Unlike Pestalozzi, who was brought up by his mother, Froebel, who was motherless, was educated by his father and uncle. He developed early, and to a remarkable degree, a love for nature. Like Pestalozzi, after having attempted the various professions in turn, his vocation as a teacher was borne in upon him. But unlike his master, he knew how to organize his principles and methods. His mystical nature expressed itself in unique ways. To him everything in the universe expressed

unity, and all objects were symbolic of the Deity. This led to a peculiar emphasis of the sphere as the basis of his educational methods. Though his principles were applicable to all grades of teaching, he devoted himself exclusively to the instruction of very small children. He is now recognized as the founder of the kindergarten, the crowning feature of the modern system of education. The kindergarten is based upon the child's instinctive love of play. Self-activity is directed through the medium of play and in it the child learns to construct, to invent, to speak, and to be thoughtful of others. The means employed to develop the creative faculties are a series of objects called gifts, five in number, which he uses to illustrate the "connection of contrasts." These gifts consist of the sphere, divided cubes, cylinders, cones, etc., and are for the purpose of teaching new ideas, to develop a continuity in the self-activity of the child, and to help him to relate himself to the greater world outside.

With Froebel all education is an evolutionary process, and by means of play and hand-training he seeks to guide nature to a

higher plane than it could otherwise reach. One of the innovations which he introduced into his schools was the training of women to become the teachers of little children. He believed that women were peculiarly adapted by nature to lead the young child.

With the work of such educators as Pestalozzi and Froebel new ideals have been established in elementary instruction. A spirit of love and sympathy are now deemed the chief factors in all teaching. Self-activity and spontaneity are considered necessary to right development, and it is recognized that early education and spiritual growth go hand in hand. A new interest has been fostered in child-study, for the child at last has come into its birthright. Individuality must be maintained, but it should be guided rationally, sympathetically, and intelligently.

X

INFLUENCE OF WOMAN ON EDUCATION

IN ancient times woman was little more than a slave. She was thought to possess no soul, and the chief end of her existence was to obey the will of her husband and give pleasure to him. He was not only her superior but her lord and master. By virtue of her natural fitness, she was given the instruction of her young children during the years of their infancy. In order to do this, there was required no intellectual training, for the mode of life was simple in the extreme. The substance of all maternal instruction was obedience and virtue. The girls and women knew little except the domestic arts in their most rudimentary form, and the art of pleasing man.

So powerful is the influence of tradition on the human mind that such a conception of woman has been slow to give way to the higher ideal of equality. Here and there, at different epochs, we find rare examples of

notable women who exercised wonderful influence over their people. During the early days of Rome maternal instruction was at its best. With the moral degeneracy which set in under the Emperors, due to a certain extent to the fact that mothers had left their children to the instruction of slaves and hirelings, there came a corresponding decline in the education of women. In the centuries of mediæval times, and in the period of the Renaissance, little or no thought was given to the training of girls beyond the simplest of household duties. In the families of the nobility and among the wealthy classes, the polite arts and accomplishments of society were added to the instruction; but in no sense did the girls receive equal training with the boys; and, in the case of the very poor, they received none at all.

France was the country in which the power of woman's influence was most noticeably felt. The brilliancy of the French salons, the intrigues of the court, and the dictates of polite society were all subject to the influence of the French women. For more than two centuries following the Renaissance woman

had practically ruled the diplomatic world. She was able to do this, however, by the power of her personal charms, wit, and accomplishments, not by her intellectual attainments, for woman was still considered the inferior of man, and her education was regarded as of little value. To be sure, Madame de Sévigné was a woman of remarkable talent and education, but she did not interest herself particularly in the education of women as a class. Madame de Maintenon did, however, devote a long life to the better instruction of girls, and made a beginning in that long struggle for recognition of equality between the sexes as regards education and culture. Little by little it began to be recognized that a woman's power was made doubly effective when it was reinforced by systematic training. When Rousseau's *Émile* was scattered broadcast throughout the Continent of Europe, new ideas regarding society and education took hold of the people, and education became everywhere an object of interest and attention. To none did Rousseau appeal more successfully than to the women; and almost immediately there arose a flood of small writers.

Among them were many women, who advocated the principle, "Back to Nature," and the necessity for an education of all the people, no matter what their rank or fortune might be.

In this new conception of education, the instruction of girls became a matter of prime importance; and the discussion of their education by women was an epoch-marking feature. Among the first of this new régime was Madame de Genlis, a woman of almost encyclopædic knowledge. Versatile, bright, and energetic, she was a true woman of the world. She had the teaching spirit within her, and planned the most wonderful courses in a universal instruction, which her ever-ready pen gave to the world. She criticized Rousseau for his unnatural naturalism, but embodied his principles in her own writings. Though she was superficial in her mode of expression, she succeeded in making her power felt, and aroused attention to the need of more scientific procedure in the matter of training young children.

Of an entirely different temper and spirit was Miss Maria Edgeworth, of England,

whose preface to her book on *Practical Education* began with these words: "We shall not imitate the invidious example of some authors, who think it necessary to destroy the edifices of others, in order to clear the way for their own. . . . We have chosen the title of *Practical Education*, to point out that we rely entirely upon practice and experience. To make any progress in the art of education, it must be patiently reduced to an experimental science." These last sentences give the key-note of her invaluable book, *Practical Education*. In this she did not attempt to propound any new theory or principle of education; but she has, in a clear, systematic way, presented methods which are based upon the psychologic development of the mind. The book is well worth re-reading many times even in these days of abundant educational literature.

Miss Elizabeth Hamilton, another English author, wrote from a more philosophic point of view. She asserted that "Rules are less necessary than principles," for, "without some knowledge of the human mind," labor in the work of education is frequently lost.

“Nor can I,” she said, “plead the cause of my sex more effectually than by explaining the influence of early education; and thus rendering it evident to every unprejudiced mind, that if women were so educated as to qualify them for the proper performance of this momentous duty, it would do more towards the progressive improvement of the species, than all the discoveries of science, and the researches of philosophy.”¹ The broad scope of her thought was expressed in the following words: “My plan has for its object the subjection of the passions, the direction of the affections, and the cultivation of the faculties that are common to the whole human race.” Realizing that “the effects of association are daily experienced by all,” she made the application of the laws of association of ideas a duty of the first importance. “If we acquire a proper view of the necessity of perfecting the intellectual and moral powers of our children,” she said, “we shall adopt the means best suited to views so comprehensive. The woman who would educate her children with success must begin by educating her-

¹ *Letters on Education.*

self.” “If we admit, as a fundamental principle, that the true end of education is to bring all the powers and faculties of our nature to the highest perfection of which they are capable, it evidently follows, that an adequate knowledge of these powers and faculties is absolutely necessary towards the accomplishment of the end we have in view.” “In order to cultivate the intellectual faculties to advantage, it appears to me that we ought to accompany nature in her progress; and as she gradually unfolds the powers of the mind, that we should devote ourselves to the improvement of each faculty, in the order it is by her presented.”

With this aim Madame Campan in France also worked steadfastly. It was her great desire that all pupils attending her boarding-schools should be “assured of the happiness of being able to instruct their own daughters.”

Conspicuous among the women writers of France was Madame de Rémusat, a brilliant woman of the court of Josephine. Although she had nothing to do with organizing or supervising schools, she had noble ideas concerning the welfare of women. She believed

that their education should be serious and for the public good.

Madame Guizot established in her contributions to educational literature the most lofty ethical ideals in the training of children. She believed that education begins with the first breath, and that as early as possible a spirit of reason and of liberty should be formed in the child.

This early education was more elaborately treated by her contemporary, Madame Necker de Saussure, in her book, *Progressive Education*, which is a classic in French literature. With intuitive insight into child-nature Madame Necker described the duties and possibilities of the mother in the training of her children. She believed that moral education is the most important of all training, but that this duty should not be delegated to the convent, or the teacher, but should be given by the mother herself; that the peculiar sympathy existing between parent and child makes it possible to distinguish in the child acts which are simply instinctive with its childhood from those which are traits of an older growth. Like Rousseau, she divided

education into periods which correspond to the periods of growth, but unlike Rousseau, she believed that the moral education could not be separated from physical education, nor could it begin too soon.

With such women as these to champion the cause of childhood, an entirely new conception of duty was formulated. Woman was no longer the inferior of man, but his partner, to be equally trained for equal responsibilities. Motherhood took on new importance, and child-study became a science. The influence of Pestalozzi and Froebel was emphasized by these notable women.

Nowhere has this new influence been more noticeably felt than in America. Through the efforts of such noble women as Miss Blow, Miss Peabody, and Mrs. Shaw, the kindergarten has been established in nearly every part of the United States, while the spirit of the new education has permeated every infant classroom.

The part which women themselves have taken in the discussion of formal education has been the main influence in the marked change toward the enlarging of woman's

sphere. The value of her work to beget and to train future generations is understood as never before. In order to meet the high demands required of her, a wise and broad education is necessary. This has been the motive at work in the past fifty years. Everywhere colleges and universities are opening their doors to the call of woman. She has fitted herself not only to be the friend of man, but a counselor to him. She occupies places of judicial importance on school boards, and even superintends the systems of large cities. There are colleges that have women as their presidents. Practically there are few positions for which a woman may not qualify and which she cannot ably fill.

With the conception that men and women have equal rights and equal abilities a new impulse was given education. That this ideal has become an essential feature of all modern education is due chiefly to the energy of the distinguished women of the eighteenth and nineteenth centuries.

XI

EDUCATION AND THE STATE

WITH the conquest of paganism by Christianity, there began the tendency in the Church to impose the principle of authority on all forms of thought. As a consequence education received a moral and religious bias that delayed human progress for nearly a thousand years, and that has never entirely ceased to exist.

Realizing that children were everywhere surrounded with bad examples, the Church early took upon herself the task of teaching them not only the catechism and the Bible, but also the simple rudiments of elementary instruction. Catechetical schools sprang up in great numbers; and, as the pagan schools gradually disappeared, the monasteries began to engage in educational work.

During the dark period of the Middle Ages the parochial, monastic, and cathedral schools offered the only opportunity for intellectual culture. Indeed, during this whole epoch the

Church, regarding education as one of her peculiar functions, decreed that, "Wherever God raised up able men for teachers, all suitable efforts should be made to found public schools, so that the fruits of both kinds of knowledge, spiritual and secular, might grow in the Church." This early alliance of Church and school not only gave to education a distinct moral aim, but made it both natural and possible for the modern Church to question the right of the State to control education.

In an age of superstition and ignorance the work of Charlemagne stood out in bold relief. In spite of the prevalent idea that the Church was supreme in authority, Charlemagne insisted upon the right to open the monastery schools for the benefit of the people. He believed that religious training was important and necessary, and that civilization depended on Christianity. He also thought that education should serve the interests of the State, and that it should, therefore, be made universal. He was the first in history to conceive the idea of national education, and to introduce the practice of compulsory attendance.

But the Church was not in sympathy with

the advanced ideas of Charlemagne; and when he died the clergy lost no time in gaining supremacy over his weak successors, and in establishing again the authority of the Church in all temporal affairs. Thus what had promised to be not only a revival of learning, but also a step toward making education a function of the State was soon forgotten.

Not until the period of the Reformation, when Luther said, "We are at the dawn of a new era," do we see a determined effort on the part of the reformers to shift the burden and the responsibility of education from the Church to the State. This idea grew in importance when it was seen that greater intelligence among the masses was necessary to the reform of abuses in the Church. The Bible was a sealed book to the people so long as they could not read. Hence while Luther's chief energies were directed toward purifying and elevating the clergy, he soon saw that there was need of providing greater opportunity for popular education. In his famous letter to the "Magistrates of all Cities of Germany," Luther insisted that every child had a right to be educated; that the State

must provide the means to that end, and not leave instruction solely to the inclination of the parents. For the welfare of the State "does not depend," he said, "alone on its treasures, its beautiful buildings, and its military equipment, but upon its having many polished, learned, intelligent, honorable, and well-bred citizens, who, when they have become all this, may then get wealth and put it to a good use." Again he wrote, "My opinion is, the authorities are bound to *force* their subjects to send their children to school. If they can oblige their subjects to carry spears and guns, to do all military duties, with better reason can and ought they to *force* them to send their children to school." "The world has need," he said, "of educated men and women, to the end that the men may govern the country properly, and that the women may properly bring up their children, care for their domestics, and direct the affairs of their households." This forceful appeal of Luther was not wholly fruitless. In a few years primary schools were established by the Government in most of the Protestant States of Germany. But, although the rulers desired to

increase their power and might by alliance with educational institutions, the common people, as a class, did not respond to this effort for their intellectual improvement. Consequently what Luther with marvelous foresight urged upon the German municipalities was left largely to his friend, Philip Melanchthon, to put into practice. The "Saxony School Plan" which Melanchthon drew up in 1528 was the first step toward a State school system.

Little by little it came to be understood that all men had a right to instruction, and that the State must assume the duty of securing it. But, unfortunately, many of the efforts to achieve universal education were brought to naught by the terrible devastation of the Thirty Years' War. The people were too much engrossed by sorrow and warfare to care for education. Many schools were abandoned and some universities gave up their charters. There were but few who apprehended the idea of popular education. Impoverished as the people were by the ravages of war, they murmured against the imposition of any additional tax. Yet in spite of these discouragements, the

Protestant States of Germany established an association between the national religion and the educational duties of the State.

For years Europe, swayed by religious upheaval, knew not whether to accept the authority of Church or State. What popular prejudice and warfare could not annul was left to the order of the Jesuits to overthrow.

This order in the Catholic Church, organized primarily to extend the authority of the Church and incidentally to increase the efficiency of her schools, became, through its widespread influence, one of the most powerful opponents of the State in its attempt to secularize education. This remarkable teaching order practically took possession of education in all Catholic countries for a period of two hundred years.

But the influence of the reformers on education was by no means lost. The human mind continued to assert its right to reason. It was no longer willing to accept the time-worn traditions of the Church; and, in the reaction against her authority, there was created a public opinion in favor of secular control of the schools.

This was made the more possible by the neglect with which the Jesuits had treated primary education. Their elaborate curriculum had made no provision for the instruction of young children, for assisting domestics in service, or for the education of the masses. It was against the artificial life and restricted thought which Jesuit teaching had fostered that Rousseau roused the half-awakened world by writing his book *Émile*. The enthusiasm for childhood which he excited among all the great thinkers and educators of his day developed into an intense passion in Pestalozzi. Though unlearned and without skill or system, Pestalozzi succeeded in arousing a widespread and general interest in the cause of education. He insisted that it should be made possible to the whole people. It was just at the height of Pestalozzi's fame that Germany met her prostrating defeat at Jena under the victorious arms of Napoleon. In this dark hour of humiliation she was roused to the task of regeneration by Fichte, who summoned the nation to retrieve her losses by means of universal education. Thirty years before, Frederick the Great had foreseen that

the prosperity and power of the State were dependent on the intelligence of her people, and had laid down broad lines for the compulsory education of both sexes; but, as the enforcement of his recommendations had been left largely to the local authorities, instruction was either poorly given or altogether neglected. During his reign the greatest scholars and jurists of Germany were engaged in codifying the Prussian Civil law. The results of their labor were not published until 1794. In that year the school law was passed which permitted religious freedom, and made all schools, both private and public, subject to the control of the State. In spite of the urgent demands of the German educators it was not until 1806, when defeat in arms had brought the nation to a realizing sense that national power and wealth must ever depend on popular intelligence, that she gave heed to the eloquent appeals of Fichte. The Emperor Frederick William III addressed his people in these words: "We have lost in territory, and fallen in external power; hence, it is my earnest desire that the greatest attention be given to the instruction of the

people." He was ably supported by his ministers, and under the influence of Humboldt, who has been called "a great master of the science and art of education," the methods of instruction in the elementary public schools were revolutionized and based on the principles of Pestalozzi. Though meeting with much opposition Humboldt succeeded, during the years 1809 to 1811, in raising the teaching profession to a high rank. Since that time education has been either directly or indirectly under the control of the State.

But Germany was not alone in feeling the impulse created by the reformers. In 1560, about forty years after Luther's famous appeal, there arose in France a strong desire on the part of the nobility to levy a contribution for the support of teachers for the instruction of poor children. They also urged compulsory attendance. But with the rise of the Jesuit schools this petition was unheeded and primary instruction was altogether ignored. The Church, through what were called teaching congregations, assumed the exclusive control of education, and for two centuries the cause of popular education in France suffered eclipse.

Although this state of affairs existed in regard to primary instruction, it is interesting to note that, in the year 1600, King Henry IV directly intervened in the control of the University of Paris, and named a commission to remodel its statutes. This is the first instance in France in which secular power opposed the absolutism of the Church.

The restlessness of the age shows that interest in popular education was not wholly lost. There was exhibited here and there a sincere desire to uplift the masses by means of charity schools; and, what was more important, to insist that such instruction should be compulsory. Though the work of Jean la Salle, priest and apostle to the common people, was defective and inadequate in many ways, he was greatly to be commended for his untiring effort to establish primary schools for the poor of France.

With the age of "The Enlightenment" came the overthrow of the Jesuit power in France. It was at this psychological moment that Rousseau made his vigorous appeal for humanity.

The period of the eighteenth century was

one of great intellectual brilliancy. The philosophers of that age took no little interest in the cause of education, and their advanced ideas strengthened, in the minds of the members of the Parliament of Paris, the growing conception of popular instruction. Already the need of secularizing education had been recognized; but, as yet, no one had had the power to put it in practice.

One of the most famous of the Parliamentary members, La Chalotais, in his *Essai d'éducation nationale*, said: "I dare claim for the nation an education which depends only on the State, because it belongs essentially to the State."

Rolland, who was the president of the Parliament of Paris, was an administrator as well as a theorist. He took a decided stand for the diffusion of knowledge. "Each one," he said, "ought to have the opportunity to receive the education which is adapted to his needs." In order to achieve his idea of universal knowledge, he planned "to make Paris the center of public instruction." Thus he was one of the first to conceive of a centralizing power.

Preceding the Revolution, Turgot, another

theorist, also demanded civil and national education. He felt that the only way for the State to preserve its integrity was to assume the duty of controlling public education.

Although these men were in the main only theorists, it was due to their efforts that the men of the Revolution were able to bring about legislative acts embodying these theories.

In 1791 public opinion had grown so strong in favor of liberty of teaching that it became the settled purpose of the Revolutionists "to guarantee the right of free inquiry," and to establish for all citizens the means to obtain the knowledge that is most necessary to man. Therefore one of the decrees of the Constitution of September 4, 1791, was, "There shall be created and organized a system of public instruction, common to all citizens, and gratuitous with respect to those branches of instruction which are indispensable for all men." During the troublous times that followed the uprising of the French people, bills and counterbills without number were passed by the Convention. Education and politics seemed to be hopelessly entangled. Before one bill for

the betterment of the schools could be put in operation, it was revoked and another passed. In spite of all the inconsistencies in the legislative acts of the Convention, there steadily grew the conception that the preservation and the prosperity of the State depend upon three great principles: free education; compulsory attendance; and universal instruction. But, though there was so marked a tendency in the State to assume the control of education, it was many years before this theory was put into practice.

After Napoleon had made himself Emperor of France, he turned his attention to the cause of education. In 1806 he founded the University of France, which became throughout the length and breadth of the empire the central power of instruction. In doing this he established an organization that is the basis of the present educational system. But he gave little attention to primary instruction. It was not until 1833 that Guizot, the Minister of Public Instruction, brought about the passage of a bill that made primary instruction free for poor children. By this act the Government established schools for each commune and

claimed the right to appoint the teachers. In a notable letter Guizot declared that "Universal primary instruction is henceforth to be one of the guarantees of order and social stability." Nevertheless the cause of compulsory education was of slow growth. During the years of the Second Republic the school laws were revised, and primary schools for girls were made obligatory. But it was not until after the overwhelming humiliation of the Franco-Prussian War that the French people were thoroughly aroused to the importance of popular education. Then in the early days of the Third Republic, they established a perfectly organized system of primary instruction which is "obligatory, gratuitous, and secular."

In England the cause of education has been one of slow evolution. The conservative nature of the people and the aristocratic habits of the nobility have tended to keep all institutions of learning exclusively for the benefit of the rich. From earliest days the idea has been dominant that the rich were entitled to certain privileges upon which the masses must not encroach. Education that

would tend to elevate an individual above his station was looked at askance both by society and by the Church.

During the years preceding the Reformation there were, with the exception of the great universities, Oxford and Cambridge, practically few schools that could be called public. Up to that time the monasteries had furnished the only means for instructing the sons of gentlemen. When the monasteries were suppressed a part of their funds was taken to erect and endow grammar schools. But, unfortunately, the religious controversies of the sixteenth century had a most disastrous effect on education. Many times these funds were absorbed by the State, so that the schools were either closed altogether or else continued a miserable existence with greatly diminished endowments. There were some, however, founded about this time, that have become justly famous. These are the great preparatory schools of Rugby, Eton, Harrow, Winchester, Westminster, St. Paul's, Shrewsbury, Merchant Taylors', Charterhouse, and Christ's Hospital. Even then only the rich were instructed at these schools; the masses

had not yet come into prominence. When the Civil War ended, a new idea as to the purpose of education became manifest. To such leaders as Edward Colston and Robert Nelson it seemed that the best way to correct the social evils of the day was to establish schools for the poor. These were of a distinctly new type. The children were dressed in a peculiar costume to show that they were objects of charity, and to "remind them of their rank." The instruction was in the catechism and in such duties as belonged to the humble walks of life. The fear lest the poor should rise above their station caused these institutions, while offering the simple rudiments of education, to become quite humiliating and almost feudal in their character. Yet it is a noticeable thing that, during the eighteenth century, these charity schools rapidly multiplied. Men of wealth ceased to endow grammar schools, and, instead, erected charity schools. In a much humbler way Robert Raikes established in 1781 what proved to be a permanent institution. This was the Sunday school. These schools, organized at first to give secular as well as religious instruction, supplied the

needs of the very poor. But with the development of the day schools and of the system of Parliamentary grants, Sunday schools gradually restricted their scope to purely religious instruction. By means of his own personal effort Raikes not only succeeded in inspiring other philanthropists to engage in the work of teaching the poor, but he also aroused a genuine interest in popular instruction.

In the latter part of the eighteenth century Joseph Lancaster, a Quaker, and Dr. Bell, a member of the Church of England, started almost simultaneously a monitorial system of schools. By means of this kind of instruction, classes to the extent of a thousand pupils could be taught. This brought the possibility of universal education nearer to realization. The popularity of these schools soon attracted the attention of the nobility and Churchmen. Nonconformists and the Whigs supported Lancaster and established a society called the British and Foreign School Society. The powerful body of Churchmen gave their support to Bell in the party called National. Owing to the rivalry of these two societies, schools for popular instruction multiplied

very rapidly during the early part of the nineteenth century. When, after a long controversy over the right of the Government to interfere in popular education, a grant was given annually to each of these societies for the support of their schools, the first step was taken toward State control of education.

These grants were gradually increased and made to depend upon certain conditions. By the Education Act of 1870 a system of free elementary schools was established, to be controlled by the State. These schools were called the "board schools" in distinction from the "voluntary schools" or those supported by the Church societies. Because religious instruction has always held a prominent place in the curricula of both systems a long and an acute struggle has arisen over the apportionment of the Parliamentary grant. This problem will probably for many years remain unsolved. In spite of this agitation, however, the conception of popular education controlled by the central Government is fast becoming an ideal of the English nation.

The twentieth century opens with popular and compulsory education well established as

a State function. Not only has the minimum of instruction been assured to every child, but also every effort is made to induce the future citizen to accept the opportunities offered for higher education, and thus fit himself for the career which is always open to talent. But the form which this education takes is, for the most part, determined by national characteristics.

In Germany, at the present time, each State has its own system of public schools supported by taxes and a general State fund. Though independent of one another, there is a mutual agreement in the systems that practically makes them one. A Minister of Education directs the administration of the schools through well-organized local boards. These boards have a voice in the choice of teachers, and determine the amount of salary to be paid. Only professionally trained teachers can be employed. Compulsory attendance which from long practice has become almost automatic, is a prominent feature of the system. The German schools, in their efforts to reach the masses, are considered the most efficient in the world.

In no country has such rapid progress been made in the constructing of a school system as in France. In a period of twenty-five years she has developed a most perfect type of a State system of education. The schools, from the lowest grade, or mother school, to that of the university, are closely articulated and directed by a strongly organized central power. All of these are free and are taught by thoroughly trained lay teachers. While local conditions are studied, the ideals and aims of the schools are inspired by the State.

Owing to the conservative nature of her people, England has found it difficult in the past to enact measures that would meet the demands of the time. The history of education, therefore, in that country has been largely a record of experiments. At the present time there are two systems of schools, both well organized and supported by local taxes and Parliamentary grants.

In these schools the "pupil teacher," a product of the old monitorial system, is now superseded by the "assistant" and graduate teacher. There are a central board of education and a body of royal inspectors, whose

duty it is to visit and report on every school in the realm. Thus, though England has had many traditions and much conservatism to overcome, she has, at least, carried the idea of popular education controlled by the State into every corner of the kingdom.

Thus, after centuries of struggle, has been gradually realized the ideal, that the State rather than the Church is competent to administer the affairs of education; that what was once claimed by the Church to be her exclusive right is now one of the many functions of the State.

XII

THE AMERICAN COMMON SCHOOL

IN America the development of the Public School System as it is known to-day has been slow and tedious. Some of the causes of this have been, the traditional ideal of education brought from England; the institution of slavery; the increasing percentage of foreign population; the differing demands of city and rural life; the racial question; and economic problems.

Though hampered by these unusual conditions, it has gradually become the belief of the nation that the prosperity of the nation and the welfare of the people depend not only on giving every child instruction, but also in inspiring and helping him to utilize his knowledge.

The history of education in America may be traced through three distinct periods: the colonial; the period from the Revolution to the Rebellion; and the modern period.

In the early colonial days education and

religion were inseparably connected. It was the necessity for guarding the religious welfare of the colonies that led to the establishment of the public schools for the training of youth for the ministry. In many of the early colonies the church and the schoolhouse stood side by side.

Both the first settlers in Virginia and the colonists outside of Massachusetts Bay retained for a long time their love for the customs and manners of the mother land. In the South many of the colonists were proprietors of large estates, and cherished a feeling of aristocratic exclusiveness not found in the more enterprising people of New England. The children of these Southern colonists were instructed by tutors at home or in parish schools, and the girls had practically no intellectual training. The isolation of these large estates made it impracticable, even if there had been a demand for them, to establish public schools. If the boys were not sent abroad, or if they did not have a tutor at home according to the English custom, they grew up in ignorance so far as literary knowledge was concerned. The early records show, however,

that a few scattered parish schools were established as missionary ventures by the Church of England. There were also some attempts to found private schools. In 1692 the legislature of Virginia secured a charter from England for the college which had been often discussed but never established. This was the beginning of the College of William and Mary.

Many of these schools were supported by the tuition fees of the rich. The parish schools, which were organized "to instruct orphans and to convert Indians," did not prove successful, though they exhibited the true missionary spirit. Many children living in the rural districts were neglected altogether. The system of land tenure and the institution of slavery combined to make the idea of free education for all the people unpopular in Virginia and in the Southern colonies.

The oldest school in America was founded by the Dutch in New Amsterdam. These colonists, like those of New England, were a most devout people. They believed in religious freedom and in general education. Hence, as in New England, the minister and the schoolmaster worked together. But un-

like the Puritans, who considered only advanced education, the Dutch began at the bottom of the ladder and provided elementary education for all their children. These schools were maintained at first wholly by the Dutch Reformed Protestant Church, but later they came under the control of the colony and were supported by taxation.

When the New York colony passed into the possession of England, the schools received a serious check. The governor did not favor the patronage of the Dutch Reformed Church, and frowned equally upon such schools as were maintained wholly by the people. In order to stimulate loyalty to the Crown of England, several Latin grammar schools were established, and a college was founded called King's College. This college afterwards became Columbia University. For a long time the Dutch Church and the English Church supported rival schools, until stress of circumstances either closed them altogether or fused them into one system of free schools.

Pennsylvania was also founded by a people desirous of religious freedom. In a few years after the settlement by the Quakers, great

numbers of foreigners, attracted by the liberal form of government, settled within its borders. This condition gave rise to many sectarian schools, all of which were supported by tuition fees. In 1683 the Assembly enacted several school laws, one of the most important of which was that, "All who have charge of children must see that they can read and write by the time they are twelve years old."

In those early days it was difficult for the people to conceive of schools not under the patronage of the Church or of some society, and the diversity of races became a serious drawback to the establishment of free public schools. There were, however, many good private schools founded by the Moravians and by the Quakers, to which pupils came from all the colonies. One of the most famous of these schools was the Friends' Public School, which is still in existence and known as the Penn Charter School.

New Jersey was so situated that she received the overflow from neighboring colonies. The people were from the beginning interested in schools, but the great variety of races complicated the school problem. The

first school was established by the Dutch. When England took control of New York, her influence was soon felt in New Jersey, and for a long period popular education was at a standstill. There were no free public schools at all, but a number of private elementary schools and a few excellent grammar schools were established. Among these was the famous Log College which later became the basis of Princeton College.

The spirit of the New England colonists was quite different from that of the Southern settlers. The Puritans did not come to America, as did the colonists of Virginia, for the purpose of gaining riches or of displaying wealth. They were actuated by the desire of living a life of religious freedom. These Puritans were many of them college-trained men, and they had a deep sense of the power which knowledge gives its possessor. The history of the school system as it was developed in Massachusetts is especially interesting because of the fact that in Massachusetts world-wide traditions and awakening impulses have been felt to an unusual degree.

In the beginning, the curriculum of the

schools was as mediæval in character as that of the English schools in the time of Elizabeth, and quite as undemocratic. The education received by the majority of the people was that gained from the common experience of daily life.

In spite of many hardships, and within five years of their settlement in and around Boston, the colonists established a college, which was later named Harvard College in memory of John Harvard, a minister of the colony who had bequeathed his library and half his property to the new institution. Besides this, the colonists enacted a law that every child should learn to read; to understand the principles of religion and of the laws of the land; and to know how to do some useful work. The law did not specify that children should be taught in schools; but it did demand that parents should fulfill their obligations to their children by providing some means of instruction. In order to assist parents to obey this compulsory law, a few grammar schools were established, which were patterned both in method and in means of support after the English schools. The peculiar conditions, however, of

New England society made it impracticable to continue a form of school support in which fees were demanded from some pupils and not from others. So these schools were soon placed on the basis of taxation, and became not only schools for all the people, but also free schools.

One of the conditions for entrance to these grammar, or, as they were frequently called, Latin schools, was, that children should know how to read English by spelling it. This gave rise to the so-called "dame schools." These were small private schools which women set up in their own homes for the teaching of young children. The pupil learned to read from the hornbook, primer, and catechism. When the girls had mastered these books, their intellectual training ceased; but the boys were admitted to the Latin or grammar schools, where the curriculum was the Psalter, Bible, arithmetic, and the Latin grammar. When a boy could speak and write Latin, read at sight some classical author, and inflect Greek nouns and verbs, he was ready for Harvard College.

In 1647 the Massachusetts General Court

framed the most important school law in American educational history. It has been justly called, "The mother of all our school laws," for it established a precedent for our present public school system. The main provisions of this law were: First, there should be established an elementary school for every fifty families; secondly, a grammar school for one hundred families; thirdly, such education was to be supported by public tax. This law was so far in advance of the thought of the people that it was practically impossible to enforce it. Some towns found it much cheaper to pay the penalty of a small fine than to provide schools. It has been said that Boston alone, of all the Massachusetts towns, complied fully with the requirements of this educational law.

The other colonies of New England exhibited an interest in education similar to that shown by Massachusetts. Connecticut, after her first settlements were made, lost no time in getting schools established. As early as 1639 evidence points to the founding of a school. In 1650 a code of laws was framed which contained provisions for schools. These

were plainly based upon the Massachusetts Law of 1647. A common English education was made compulsory, and girls, as well as boys, were to be instructed. In 1701 Elihu Yale founded Yale College for the purpose of educating a Christian ministry.

Unfortunately for the development of schools, the country was soon plunged into the Revolutionary War. After many years of struggle, and high taxation, education again came to the front; and with a republican form of government, the ideal of education began slowly to change. The new Constitution made no provision for popular education, and the conditions of life in the original States were so varied that a national system of schools was impossible. Thus the maintenance of schools was left entirely to the individual States. With the era of peace came great national prosperity and expansion. The vast territory of the Northwest opened up great possibilities to veteran pioneers. The Government sold large tracts of land with the stipulation that a certain portion in the center of each township should be reserved for educational purposes. In a few years thousands

of emigrants from the Eastern States poured into the Ohio region. It not infrequently happened that the log schoolhouse was the first public building to be erected. A noticeable feature of the Western settlements was that popular education began with the common school and extended upward to the high school and State university. This was quite contrary to the ideals brought from England. From the beginning coeducation was practiced as a matter of convenience and economy. One new State after another developed its school system, later in time, but upon the general plan of the Ohio schools.

But in New England the ungraded district school and the academy took the place of the declining public school, which had been practically a fitting-school for college. Girls were given more opportunities than ever before; and, influenced by the writings of Miss Edgeworth, Miss Hamilton, and the French women, teachers established many fine private schools for girls, in which the training far outstripped that of any existing institutions.

The schools first established in the colonies were supported almost entirely by tuition fees

or by private endowment. Later, when it became necessary to provide instruction for the children of indigent parents, small local taxes were levied for the maintenance of free or charity schools. When, still later, the colonies acquired the right of independent statehood, a new conception crept into the idea of education, and more and more the State recognized its obligation to provide adequate funds for the struggling town or district. These funds were raised in various ways, by excise fees, fishing rights, land revenues, and even by lotteries. It finally became a general custom for the States to set apart public lands for the benefit of the school funds. While the States in the East clung to the semi-public schools or academies, those in the West adopted almost immediately newer methods for bringing higher education within reach of all the inhabitants. The National Government encouraged this tendency and gave vast tracts of land, as well as large sums of money for the support of popular education. Much of the national appropriation was devoted, by the individual States, to the founding of institutions for higher education. Many of the

State universities and free agricultural colleges originated in the Morrill Act of 1862, which apportioned to each State thirty thousand acres of land, or the equivalent in money, for each Representative and Senator in Congress.

In the early part of the nineteenth century the Lancastrian movement, which had been so popular in England, gained a footing in the schools of the East, and soon spread as far as Charleston in the South and to Cincinnati in the West. For nearly thirty years this monitorial system flourished in the academies and high schools, but gradually disappeared as the public school grew in popularity and as the material prosperity of the nation increased.

Meanwhile great changes were going on. Population increased enormously; all sorts of industries were established; the rural districts were developed, and then were deserted for the larger opportunities of the more populous cities. The great educational awakening that had stirred England and the Continent had also left its impress upon New England.

Up to this time there had been no well-organized public school system. Appropria-

tions had been small, because the people, as a whole, had not awakened to a realizing sense of the value of education. Although a board of education had been established, and many educational leaders had already been at work in certain directions, the actual beginning of a graded school system is due to the generous, self-sacrificing spirit, the rare insight, and untiring zeal of Horace Mann.

The same kind of work was taken up by Henry Barnard in Connecticut. These two men brought about an educational reform that was felt in the most remote State of the Union.

With the establishment of normal schools in the East, there came a noticeable improvement in methods of teaching. School laws were also revised; schools were graded; textbooks were improved; and school supervision was inaugurated.

Although one speaks of the American common school as if there was but one system throughout the United States, there is, as a matter of fact, no national system such as is found in France or Germany. The common school of America is the product of conditions

in a new land. The Federal Government does not encroach upon the functions of the State Governments. Each State solves its own peculiar problems in different ways, yet there is, running through all, a certain national purpose which tends to unify the systems. The various units of organization which differ with different parts of the country are the district, the city or town, the county, and the State.

In some form or other, the district school system is found in many of the States. It is the smallest unit in school administration, and dates from the earliest colonial days. In most of the Western States, and especially in all rural districts, it is still the unit of organization. New York State has a highly developed district system, but this is dominated by a strong State supervision.

The units of city or town are fast superseding those of the district. They are practically mergers of the smaller district units. The two benefits derived from this form of organization are a better centralized system and more opportunity for secondary education. The New England States are good examples of the town and city organization.

The county unit is the one adopted throughout the South. This is due to the fact that there the county is the unit in all forms of government. In some of the Western States the county, as well as the district, is used as a unit of organization. In all States employing this form of school administration, county superintendents are maintained to supervise the rural schools. Maryland and Louisiana have the best county systems of school administration.

The State is the largest unit and controls general school legislation. It takes care of school funds; collects statistics; makes general rules; directs examinations; manages the State normal schools; and holds conventions; but in no case does it supervise actual methods of instruction. Massachusetts, Connecticut, Rhode Island, and New Jersey have good State administration. The North Atlantic States exhibit a combination of town, county, and State school administration which is guided and influenced by the State universities.

New York stands alone in its form of school administration. A State Board of Regents

has charge of all educational activities, including private schools and libraries. No other American State has exerted so much authority over school organization.

The school systems, in most of the States, include a carefully graded series of schools, which are absolutely free to all people without regard to race or sex. In the South, however, separate schools are required for the colored race, and in a few of the Western States Chinese pupils are not admitted to the public schools. The books and materials for instruction are supplied free of cost. The teachers are men and women of high culture and of professional training.

Beginning with the kindergarten, the child passes through the elementary school, consisting of primary and grammar departments and the high or Latin schools. If he desires to become a teacher, he spends an additional two years or more at a normal school for professional training. If his choice of a vocation lies along industrial lines, then he enters some scientific, technical, industrial, or vocational school. To these schools must be added the State colleges for superior training or for professional life.

^ The climax of the system is found not in the highest schools but rather in the evening schools of all grades and kinds, and in the continuation schools in which the child continues his general education and takes up work that will prepare him to earn a livelihood.

Colleges and universities abound everywhere. Most of them are not dependent upon appropriations from the State tax, but are supported by tuition fees or are endowed by private benevolence.

^ Although the territory of the Middle and Far West was not opened up until the beginning of the nineteenth century, the public school system has developed there with surprising rapidity. Almost coincident with the settlement of a township, schools of high order were established. Emigrants coming from the Eastern States had well-defined conceptions of the purpose and meaning of education; and other settlers, who came from foreign lands, were used to compulsory laws of attendance. Some States developed more rapidly than others, and some were influenced by the diversity of races; but almost from the start the

schools have been under public control; have enrolled large numbers of pupils; and have practiced coeducation not only in the lower grades, but also in the colleges and universities. Owing to the immense extent and value of public school lands, educational progress has been able to keep pace with that of the industries.

The States in the South have had a more tardy development. This is due to several causes. In the early days, public education was looked upon with disfavor. The children of the rich were educated by tutors, or at private institutions, while those of the poor either were not educated at all, or attended the charity, or "pauper schools."

During the Reconstruction period, following the Civil War, the Southern States were brought face to face with the problem of free popular education. This was the more difficult because of the devastation of the large estates and the consequent impoverishment of the people; the great numbers of freed slaves for whom separate schools must be maintained; and the scattered rural population. Government aid and private benefactions

have helped to put the Southern schools upon a good foundation. Land-grant colleges are numerous, and some of the industrial schools, notably Hampton and Tuskegee for the Indian and Negro, are famous. In many of the cities and larger towns the schools already compare favorably with those in the North and West.

With the great educational awakening which took place about the middle of the nineteenth century, there arose the necessity for closer and more uniform supervision by the State of these great systems of carefully organized and graded schools. This supervision varies greatly in the different States. In some States there is a State Board of Education with a State superintendent; in others the supervisory duties are performed by county superintendents. In many of the large cities and towns throughout the United States there is a local school board or committee, with its superintendent and assistants. Although the Federal Government dictates in no way to the several States in regard to the educational methods they shall pursue, there has been established in Washington a National Bureau

of Education for the gathering and disseminating of educational facts.

With improved financial conditions of society, there have been larger appropriations granted to the schools to meet the demands of the new ideals in education. The little, old red schoolhouse, with its uncomfortable benches and conspicuous lack of apparatus, has given place to beautiful, substantial edifices valued at hundreds of thousands of dollars, and equipped with every appliance for the most advanced methods of teaching. The curriculum, which included in the old days, besides the three R's, only a little of geography and history, has in the elementary schools been expanded to admit the study of drawing, music, physiology, literature, nature study, and manual training; and in the high schools to include modern languages, as well as the classics, and scientific and commercial branches. In fact, the courses are elastic enough to meet the demands of the people and the time.

One of the most noticeable features of the new régime is the change in the methods of teaching. In the early days the old scholastic

traditions were strictly adhered to. The teacher assigned lessons and the pupils committed them to memory. The object was not to assimilate and utilize knowledge, but to acquire it as so much wealth to be hoarded. The disciplinary value of the textbook, as in the time of Locke, was held to be an all-powerful influence. Even now traces of this method exist, but this authoritative method has been almost entirely superseded by the informal, inductive method of oral instruction imparted by the teacher. The teacher is no longer a tyrant taskmaster, but a sympathetic guide and friend. It is not, now, a question of how much a child knows of books, but of how much general efficiency he develops in his school career.

With these broader conceptions of education an entirely new spirit has crept into the schools. The old severe chastisements are seldom resorted to. Order is maintained out of respect to the rights of others. A wholesome, happy spirit of good will is everywhere manifest. Much of this is the result of the introduction of kindergartens into the public school system.

The spirit of the time is also a great factor in the new educational ideal. A large-hearted, open-handed philanthropy characterizes the people of the twentieth century. There is a greater love for fair play; even the little child has recognized rights, and a helping hand is extended to all. Running through all the great systems is this fundamental fact, that in the world none lives for himself alone, but each must work for all and all for each.

This ideal of one common purpose in education has become the basis of the work of the National Bureau. By an act of Congress this bureau is "to collect statistics and facts showing the condition and progress of education in the several States and Territories, and diffuse such information respecting the organization and management of schools and school systems and methods of teaching as shall aid the people of the United States in the establishment and maintenance of efficient school systems, and otherwise promote the cause of education throughout the country."

Here we come upon a national ideal of education, which is to develop everywhere throughout the land effective methods for

producing intelligent citizens, happily related to their environment, and of practical service to the world. To this end compulsory laws to promote school attendance during the school age are recognized as a most important feature, really a vitalizing element, in the system of education.

XIII

THE LIFE-CAREER IDEAL

THAT education should fit the individual to be a citizen has been a persistent motive from time immemorial. No matter how varying the conditions, or how unlike the standards of life, this element has been common to the educational ideals of all countries.

As the State came to be independent of the Church, and passed under the influence of philosophy, science, and sociology, the idea of what constitutes citizenship was constantly changing in the minds of educators. So that in later times education has come to mean the fitting of an individual not only to discharge his duty to the State, but also to fulfill his obligation to society.

With the beginning of the twentieth century there came a marvelous development in commerce and in the industries. Great wealth has been amassed both by nations and by individuals, and a spirit of competition has

tended to emphasize the importance of productive power. The spirit of the age is commercialism. A citizen, to be of value to the State, must have the power to produce something of value in the industrial world. The importance of a nation now depends on its industrial activities, and on the number of its skilled individual producers. So great is the rivalry among nations that it has become a matter of necessity to modify the methods of education in order to have a greater number of productive citizens. Consequently society has demanded that some provision be made in the school curriculum for instruction along eminently practical lines. Efficiency is the crying need of the time. For many years it has been felt that cultural education alone could not meet the economic demands of society. Too much time has been taken to prepare a child to take his place among the world's producers.

In earlier days, when the question of saving time was not so important an economic factor as now, the child was expected to receive at school the cultural knowledge which he could not elsewhere receive so well; and a system

of apprenticeship, outside of schools, made it possible for him to obtain a practical knowledge of the vocation which he intended to adopt. But with the changes in the mode of living; in the mad rush from rural to city life; in the specialization of organized labor; in the pressing demand for time-saving devices; in the rise and development of commercial industries, there has come a perceptible decline in the old apprenticeship system and an increase in technical and professional schools. It is now seen that education for citizenship must include something more than mere culture; that while it must not exclude what is essential to the proper development of the individual, it must also include that which shall be of direct and immediate value to society.

Germany was one of the first to recognize that industrial development and political advancement of nations depend entirely on the kind of education given to children. Hence Germany has, for a long time, had industrial, trade, and technical schools. France and England have also responded to the general demand. America, because of her great nat-

ural resources, has been slow to realize the necessity of establishing industrial schools.

For certain intellectual vocations, such as law, medicine, the ministry, and teaching, professional schools have long been established. But the vast majority of children, upon leaving the elementary or secondary schools, enter a trade or business. For this reason wise educators are to-day attempting to enlarge the horizon of such children by giving them an intellectual grasp of their chosen vocation as a whole, and a practical experience of the work in detail. It is with the hope of making children something more than automatic machines in a highly specialized business that the effort is being made to fit them for positions that require intelligence as well as manual skill. To this end vocational and industrial schools are now being established in which the cultural value of education is not neglected, but rather subordinated to the practical needs of the child's environment. This is bringing about a new sense of values and a consequent readjustment in the curricula of schools.

- Vocational education, as the phrase is gen-

erally employed, means that form of training and instruction which leads directly to self-support and productive efficiency. This includes such pursuits as the law, and other professions, as well as a knowledge of agriculture and of the trades. It is thus a more comprehensive term than industrial education, which is primarily designed to give instruction in the trades, crafts, and manufacturing industries, including such occupations of girls and women as are carried on in workshops. There are practically five divisions of vocational education: professional; agricultural; commercial or business; industrial; and household arts.

Because of the fact that industry has become the chief factor in determining conditions of living and working in the world, vocational education pertaining to the industries is, at the present time, receiving the greatest emphasis.

Germany, with rare foresight, has already established schools that are in harmony with the industrial demands of the nation. They are systematic and comprehensive, and cover the entire educational period. She has also

schools which connect immediately with the ordinary school, and become continuation schools which give training to workmen; middle industrial schools which prepare students] to become foremen or assistant superintendents; and higher industrial schools which correspond to the American institutes of technology.

In France the industrial schools arose from conditions of life and of industry peculiar to that country. They are practically under Government supervision, and furnish industrial training of the broadest kind. In these schools there is also a distinct effort made to educate the artistic taste as well as to develop manual skill. The principle upon which the French vocational schools are based is that of intensive specialization; but, through the extension of university courses in France, extreme specialization in relation to the higher technical education is giving place to a principle of coördination and unity.

In England, peculiar social conditions have hampered the work of industrial education. But England has at last awakened to the fact that if she hopes to have any share in the great

industrial markets of the world, she must educate skilled workmen. The field of competition between nations has assumed the serious proportions of a battle-field from which Germany has thus far carried away the honor of victory. England, realizing the necessity of fostering industrial education, is now aiding the vocational schools by national subsidies. Excellent schools of textile industries, metallurgy and mining, chemistry, and tropical medicine are to be found in the large manufacturing cities of Leeds, Sheffield, Manchester, Birmingham, and Liverpool.

In the United States the demand for vocational education is so widespread that it is becoming more and more evident that industrial training must be a part of the public school system.

Since the latter part of the nineteenth century manual training has been taught in over seven hundred American cities." But this work has been academic in character and cultural in its results. With the great changes that have taken place in the world, America has become essentially an industrial nation. Manual training has done good work in its

place, but it has not been able to produce that efficiency which is needed in the industrial world. Manufacturers are constantly in search of skilled labor, and it has been a deplorable fact that they have had to go to Germany for the thoroughly trained expert. The unprecedented industrial expansion of the last few years has given an impetus to the cause of industrial education in America; but there is such a wide difference of opinion in regard to the methods of industrial schools that the whole system is still in a formative condition. Nevertheless, seven States have recently enacted laws which will enable them to establish industrial schools as a part of the public school system. Every effort is now being made to make the vocational aim a very definite thing, and to adapt education to meet the individual requirements of pupils. The natural aptitude of many children leads them instinctively to choose certain vocations. Others are led by the influence of parents or friends, or by the inspiration of some ideal, to an early choice.

In no instance have the reconstructed ideals of education worked such marvelous changes

as in the life of girls. Not many years ago it was deemed most improper for a girl to enter any employment except that of home-making or of teaching; now, she may enter any avenue in the professional and industrial world.

At the present time the whole system of education in every country is a tentative thing. It is recognized as never before that education is a progressive science. That which served the purposes of the nineteenth century is antiquated for the aims of the twentieth. Every educational system, if it fulfills its function, should be adapted to time and place, and should properly care for the needs of the large majority, as well as provide opportunities for the favored few. Its aim should be to educate the masses as well as the classes; and under no condition should it foster the tendency in children to enter a "blind-alley" calling.

Equally important is it that parents and child alike should understand the value of a good education, even when the life-career ideal has become a dominant motive in the life. This has always been recognized to a large extent in the professional vocations, and

has doubtless given rise to the notion that cultural education alone prepares for leadership. Resting on the traditions of the past, education has meant to the majority of people a means to enter the life of the leisure class without a vocation. There is hardly a workman in the world who does not wish his children to have an easier time in life than he has had. For this reason there have been many misfits in the professional world and a great dearth of skilled, cultured workmen in the industrial world. In the great reaction from this cultural education the danger is imminent that, in acquiring the industrial training demanded by the times, the idea of any other education will be entirely left out. Culture is not necessarily confined to a single course or group of studies in the higher institutions; it may easily and naturally have its place in the industrial training of the elementary and secondary schools.

Although a man's success in life depends on the choice of a suitable vocation, his happiness also depends in a large measure on his manner of utilizing his leisure hours. Music, literature, and art should find some place, be

it ever so small, in his educational life, and enough of the sciences should be added to place him in right relations to the world about him, with some appreciation of its marvelous wonders.

Thus the new ideal of education cannot be a fixed standard as in the old scholastic time, but rather a living thing containing within itself the power of modification and adaptation to the social and industrial conditions of the country and of the age. It is no longer a question whether education shall contain more or less culture, but whether it shall secure broader culture and the power to fit a child not only to make a living, but also to live a life.

XIV

CONCLUSION

THE world has traveled a long way in three thousand years, yet the subject of education remains, and will ever remain, an unsolved problem.

From the old despotic authority of tradition, caste, and priesthood there seemed no possible way of escape. Man's destiny was not within his own power, but a thing to be controlled by a higher and external force. No greater blight could have fallen on the human race than to live perpetually under the curse of caste. It was not without a struggle that the Greek nation arose to the necessity of asserting the value of individual development, and posited as her contribution to human welfare, that true education means a harmonious coöperation of all the powers of man. The æsthetic idea no doubt was carried to excess in the effort to emphasize the "beautiful and good," but the germs of lofty idealism which

she implanted in the human soul have ever since been its salvation. When the æsthetic development of the Greek ideal assumed abnormal proportions, the sturdy, practical common sense of the Romans came to the foreground. Life was not worth living to those forceful people unless one had a sound mind in a sound body, and citizenship assumed a dignity of manhood unknown before in the annals of history.

But when the Romans were sated with conquest and gave themselves up to a life of idleness, ease, and corruption, Christianity came teaching men a saving grace, that had power to lift them out of the mire of paganism. Those were the ages of faith. But, after a time, the Church, proud of her great achievements, misapplied her doctrines, and stultified the minds of the people with superstition and dogma. The belief, which was somewhat common, that the world would cease to exist when it reached its thousandth year, paralyzed all effort; and, although there were many profound scholars with brilliant intellects, there was little originality of thought. Speech was cast in a formal and logical

mould, and a spirit of asceticism prevented the development of a broad activity.

Again the spirit of man burst the chains which bound it. The world did not come to an end; but, instead, great channels of adventure, invention, and knowledge opened up wonderful possibilities for the individual. Men realized that there were interests connected with this temporal life that were of equal value to those belonging to the other-world life, and the individual became a prime factor in the social life of the world. As a result of this great renaissance, the light, which philosophy shed upon the newly awakened world through the media of the renowned philosophers of the seventeenth century, was of inestimable value to the cause of education. Knowledge was made more practical and attractive, and suited in method and training to the needs of the learner.

But when the old customs of formalism and insincerity enthralled both court and people, and it was difficult to be real, Rousseau, like the prophets of old, came with enthusiastic zeal and denunciatory fire and broke the fetters of conventionality and led the people

"Back to Nature." A new knowledge of childhood was born when the laws of mental growth were apprehended. A new era began in the life of the little child. At last he was to be understood, at last the old prophecy that "a little child shall lead them," was about to be fulfilled. The world of childhood will never cease to sing the praises of Pestalozzi and Froebel. Freedom to be and to do, expressed in the words "spontaneity and self-activity," has become the motto of every schoolroom. In this important phase of the education of the child, the influence of woman has played no little part. The ability and right of woman to be trained and educated as the companion and partner of man in the world's work, has become an important element of the new educational ideal.

The old Renaissance conception of the right of the individual to direct his life unhampered by the authority of the Church, has been realized in the twentieth century in the secularization of education. It is no longer a vexed question of interference by the State, but a universally accepted doctrine that it is the duty of the State to insist that every citi-

zen shall have a certain amount of elementary education. As the masses of the industrial world cannot afford the means, as philanthropic effort, however great, cannot supply sufficient funds, and as voluntary contributions affected by religious motives often give rise to bitter controversies, it is inevitable that this minimum instruction must be both compulsory and free.

With the vast resources of a great democracy the United States has gathered up the ideals of the past and breathed into them the spirit of brotherhood and service. Education should create not only intelligent citizens but also happy ones: happy in their homes and happy in their usefulness.

But a new crisis faces the world in the form of competition. The great army of industrial workers is knocking at the door of opportunity. In the fierce strife for place and gain there is only defeat for the inexperienced or inefficient youth. The cry of the masses — "Give us a chance" — has at last been heard and everywhere throughout the civilized world education is coming to the rescue of citizens and nations alike.

It is difficult to define the modern conception of the great word education. Certain facts, however, have become self-evident; it can never be a fixed standard handed down from one generation to the next; it must always be a flexible thing, adapting itself to the needs of the time, place, and person; it must give a practical knowledge of things in the daily life, and not a fossilized knowledge of a dead past; it must elevate work through the worker; both must be placed upon the broad plane of self-respect and service; it must minister not only to the material wants of man but also to his spiritual needs; it must train the youth in body and mind to make an honorable and remunerative living; and it must also fit him by broad culture to become a worthy and noble citizen.

The twentieth century brings no mean task to the modern educator. The greater the opportunities the greater becomes the responsibility of training youth. "New occasions teach new duties," and the modern conception of education has thrust upon the educational conscience the necessity for three things: a greater knowledge of the child; a

broader school curriculum; and a better training for teachers.

There are few teachers who do not daily feel the need of a better understanding of the physical and psychical development of the child. There would be fewer "misunderstood" cases if the teachers and parents could detect more readily the signs of growth, of disease, and of abnormal types. Physical and mental development are so closely interwoven, and so strikingly manifest at different periods of the child's life, that it is a matter of supreme importance now that the child should be guided by one who knows, at least, something more than the rudiments of the laws of growth. The knowledge of a child's environment, of his relations to his home, and of his hopes and aspiration for the future, has also become of inestimable value to the teacher in her classroom work, and in her treatment of the child in times of delinquency.

With a broader conception of the scope of education there has been a corresponding expansion of the school curriculum. This by no means implies that each individual is to study more subjects, but only such as are

adapted to his needs. There should be a careful distinction made between the idea of erudition and culture. The former may, or may not, be valuable, but the latter is absolutely indispensable to any pupil who hopes to make his way in the world. It is not a question as to whether a student has more or less knowledge of Latin or Greek, but whether he has a trained mind, heart, and hand.

When vocational education was introduced as a part of the public school system, the necessity for vocational guidance became more and more apparent. There are few children at the age of thirteen who have any conception of the requirements demanded in the different occupations, or who know what is necessary to make any vocation a successful one for them. As a rule, every parent is anxious to have his child well-placed, but too often the parents' judgment is biased by environment, finances, or imitation; it falls then to the lot of the teacher to direct both parent and child to a judicious choice. If teachers are to assume such weighty responsibilities, it is clear that they must be trained for that

purpose. They must have accurate knowledge of vocational opportunities, and detailed information in regard to the specific requirements; and they must understand the peculiar problems of particular classes.

In such a complex situation the question may fairly be asked, is it possible to form any ideal of education that shall have a permanent value? Almost unconsciously we turn back to the old Greek ideal, that education is a complete and harmonious development of all the powers of body and soul; and we realize, as never before, how deep the roots of modern civilization are embedded in Greek soil. The same ideal with a larger content, due to the influence of Christianity, is the ideal of today. A few short decades ago, the aim of education was to teach the three R's. Now it is seen that the aim is to include also the three H's: the head, the hand, and the heart.

Culture, efficiency, and character must, and will, remain permanent elements in every educational ideal. The commercialism of the age, which says, "Come, and I will show you how to make more money and make it

faster," may obscure for a time the lofty purpose, in this eternal vision. But the day is hastening when both men and institutions will say, "Come, and I will teach you to be a man."

XV

BIBLIOGRAPHY; SUGGESTED READINGS

MERELY to list here the books which the author has consulted in preparing the foregoing chapters would serve no useful purpose. Neither would it answer the needs of the class of readers or students for whom this little book has been prepared to give here a detailed bibliography of the history of education. Such can be found elsewhere by those who need to consult them. Instead the author has tried to select, from the extensive literature bearing on the historical development of civilization and education, a simple list of books which seemed most likely to be of service to those to whom such a book as this might appeal. To make the list more helpful, the books have been classified and described, and also divided by a * into two lists. The ten whose titles are prefixed by a * are the ones which should be bought first, and total \$12.10 at list price; the others are also desirable, if more money for a reference library can be had, and add \$14.30, or a total cost of \$26.40.

1. *General Histories of Education*

*ANDERSON, LEWIS F. *History of Common School Education*. An outline Sketch, 308 pp. Henry Holt & Co., New York, 1909. \$1.25.

Begins with education in Greece, and closes with a sketch of American educational development. Emphasis placed upon the common school training, rather than the higher education. A readable book.

DAVIDSON, THOMAS. *A History of Education*. 292 pp. Charles Scribner's Sons, New York, 1900. \$1.00.

In a certain sense a history of the forces in civilization which have produced educational progress. A short but very scholarly work.

DEXTER, EDWIN G. *A History of Education in the United States*. 656 pp. The Macmillan Company, New York, 1904. \$2.00.

Covers the whole field of American educational development, though the treatment of any single topic is rather brief. The book partakes somewhat of the nature of a descriptive syllabus rather than a history.

MONROE, PAUL. *A Brief Course in the History of Education*. 409 pp. The Macmillan Company, New York, 1907. \$1.25.

An abridgment of his larger work. Covers the field of educational development from the earliest times, with special emphasis on the development of educational theory.

GRAVES, FRANK P. *A History of Education*. 3 volumes. The Macmillan Company, New York.

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- Vol. I. Before the Middle Ages, 304 pp. \$1.10.
Vol. II. During the Middle Ages, 328 pp. \$1.10.
Vol. III. During Modern Times. In press.

The first volume deals with the education found among the early Oriental nations, — Judea, Greece, Rome, — and early Christianity; the second volume begins at the beginning of the mediæval period, and extends through to the seventeenth century; while the third volume begins with Rousseau, and continues down to modern times. The second volume is a particularly useful one. The three form a connected whole, and will be found very useful.

2. *Collected Essays on the Educational Theorists*

- *MUNROE, JAMES P. *The Educational Ideal*. In Heath's Pedagogical Library. 262 pp. D. C. Heath & Co., Boston, 1896. \$1.00.

An excellent collection of essays, dealing with the educational contributions made by Rabelais, Bacon, Comenius, Montaigne, Locke, Rousseau, Pestalozzi, Froebel, and With Women as Women.

- *QUICK, ROBT. H. *Essays on Educational Reformers*. 586 pp. 2d ed.; originally published in 1868; revised and rewritten in 1890. In the International Education Series, vol. 17. D. Appleton & Co., New York, 1890. All other American editions are reprints of the 1868 edition. \$1.50.

Also an excellent collection of essays, dealing with the work of the great educational reformers. Gives more biographical details than Munroe, and is for that reason perhaps more readable. Contains chapters on the Renaissance, Sturm, the Jesuits, Rabelais, Montaigne, Ascham, Mulcaster, Ratke,

Comenius, Port-Royal schools, Locke, Rousseau, Basedow, Pestalozzi, Froebel, Jacotot, and Spencer.

3. *Sources, or Collections*

PAINTER, F. V. N. *Great Pedagogical Essays*. 426 pp. The American Book Company, New York, 1905. \$1.25.

A good collection of short extracts, prefixed by still shorter biographical sketches, and extending from Plato to Herbert Spencer. The collection is fairly representative, and useful.

PESTALOZZI, J. H. *Leonard and Gertrude*. An abridged translation, prepared by Eva Channing. In Heath's Pedagogical Library. 181 pp. D. C. Heath & Co., Boston, 1885. 90c. May be had in paper covers for 25c.

A good edition, in readable form, of Pestalozzi's immortal story. This gives a splendid idea of Pestalozzi's conception of the power of education, and will prove very interesting reading.

ROUSSEAU, J. J. *Émile*. An abridged translation, prepared by Jules Steeg, and translated by Eleanor Worthington. In Heath's Pedagogical Library. 157 pp. D. C. Heath & Co., Boston, 1883. 90c. May be had in paper covers for 25c.

A good edition, in usable form, of this great work. The essentials of the treatise are retained, giving a good idea as to what Rousseau proposed.

4. *General Histories of Value*

*ADAMS, GEORGE B. *Civilization during the Middle Ages*. 463 pp. Charles Scribner's Sons, New York, 189-. \$2.50.

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An excellent and a very readable series of essays, presenting the underlying forces which resulted in the development of mediæval civilization.

FIELD, LILLIAN F. *Introduction to the Study of the Renaissance*. Charles Scribner's Sons, New York, 1898. 307 pp. \$1.50.

A very readable introduction to the different phases, literary and artistic, of Renaissance life.

5. *Books dealing with some Period of Educational History. (Arranged chronologically)*

*LAURIE, S. S. *Pre-Christian Education*, 411 pp. Longmans, Green & Co., New York, 1900. 2d ed., revised. \$2.00.

A full and at the same time simple treatment of the educational systems among the nations which flourished before the Christian period.

*DAVIDSON, THOS. *Aristotle, and the Ancient Educational Ideals*. 256 pp. The Great Educator Series. Charles Scribner's Sons, New York, 1897. \$1.00.

While ostensibly a biography, it is in reality a history of ancient education in Greece and in the Romano-Hellenic colonies which came later. A readable, and a very scholarly book. One of the best of our briefer treatises on Greek education.

*CLARKE, GEORGE. *The Education of Children at Rome*. 16mo, 168 pp. The Macmillan Company, New York, 1896. 75c.

A very interesting and readable description of education in Rome at about the time of the close of the Republic.

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